

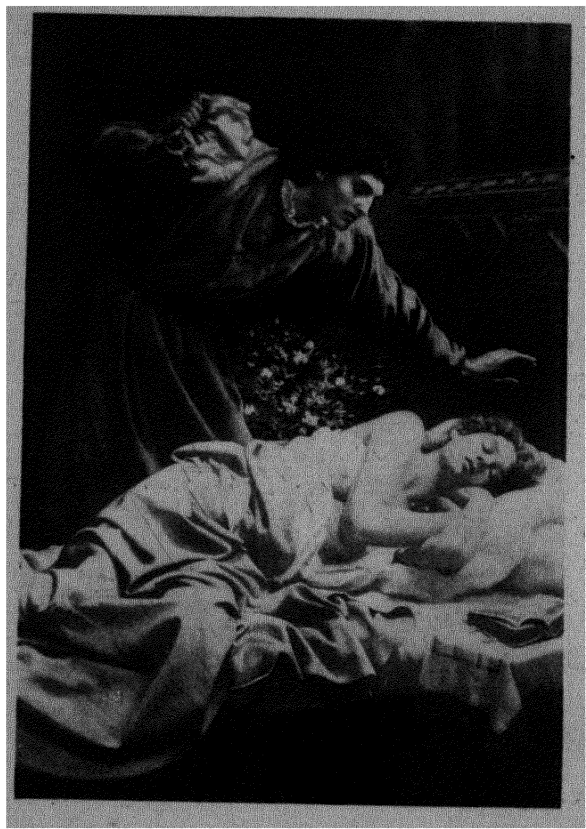
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**The
Italian Novelists**

Volume Six



THE
PECORONE
OF
SER GIOVANNI

NOW FIRST TRANSLATED INTO
ENGLISH BY

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CHARACTERS ILLUSTRATED BY

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The Ninth Day.



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NOVEL I.

One Maestro Bindo, a Florentine, goes to Venice to set in order the campanile of Saint Mark, and he builds likewise a palace for the public service. After a certain time he steals therefrom a cup of gold; and, having gone back thither, he falls into a cauldron of boiling pitch. Ricciardo, his son, cuts off the head from the body, and afterwards Bindo's remains are hung up upon a gibbet. The son carries them off, and buries them in the ground. They try in vain to discover the thief by the temptations of gluttony and of lust, and at last the Doge makes a promise that the guilty man shall receive pardon, and have his own daughter to wife, if he will reveal himself; whereupon Ricciardo goes to the Doge and tells him all, and gets for himself the promised reward.



ON the ninth day, when the two lovers had returned once more to the chamber where they were wont to meet, Auretto began in merry fashion, and said :
“ Since it is my turn to speak to-day, I am minded to narrate to you a novel, the hearing of which I believe will give you great pleasure.

In the most illustrious city of Venice there lived in times past a Doge who was a man of much magnanimity, well-advised and rich, highly skilled and prudent likewise in all affairs, who was called by name Messer Valeriano, the son of Messer Vannozzo Accettani. Now belonging to the great church of Saint Mark in Venice there was a campanile which was by far the most lovely, and the most richly adorned, and the most grand and stately of all the towers which were at that time standing in Venice, and this campanile, as it happened, was now in bad case, and like to fall to the ground by reason of certain defects and faults

in the foundations thereof. And when he was informed of this, the aforesaid Messer the Doge caused a search to be made through the whole of Italy, and let it be proclaimed abroad, that, if there should be any master builder who was willing to put his hand to the re-edification of the campanile aforesaid, he should repair straightway to him, the Doge, and then he should receive for his pains all the money that he could ever wish to demand and ask for. When this proclamation had been duly made a certain worthy master builder of Florence, whose name was Bindo, happened to hear at Florence, where he was then abiding, what was being done about the Venetian campanile; whereupon he determined at once to set forth for the undertaking of this task, and having taken his departure from Florence, accompanied by his only son and his wife, he went to Venice.

When he had duly inspected the campanile he formed a plan how he might

restore the same; and, having presented himself to the Doge, he said, ‘Signor, I have come hither to Venice in order to put in good repair the campanile of Saint Mark.’ When he heard these words, the Doge paid Bindo the greatest respect, and after much conversation said to him, ‘Good master, I beg you that you will make a beginning of this work of yours as soon as you possibly can, so that I myself may be witness of the same.’ To him the master replied, ‘My lord, it shall be done forthwith;’ and without any delay he set the works in order, and by using the greatest diligence in a very short time he restored the campanile, both in structure and in shape, so that it was now even fairer than it had been aforetime. When the work was done the Doge was mightily pleased thereat, and at once handed over to the master the sum of money which he asked in payment for his services. He also made him a citizen of Venice, and gave him a liberal income.

After a time he said one day to the master, 'I would that you should build for me a palace, and fashion therein a certain room constructed so as to be fitted to contain all the treasures and all the chattels of the Venetian state;' whereupon the master straightway set going the works for the construction of such a palace as the Doge had spoken of, and amongst the other chambers thereof he built one, fairer and better placed than all the rest, in which should be deposited the treasure aforesaid. And in the wall of this chamber he worked with subtle art and great ingenuity a certain stone which could be taken in and out, deeming the while that he might thereby be able to make his way into the chamber whenever he might desire. And the secret of this entrance was known to no one in the world save himself.

When the palace was duly finished the Doge caused his servants to transport into this particular chamber all the rich furniture, and the cloths of Damascus

worked with golden thread, and the bed curtains, and the coverings of couches, and the tunics, and all the other chattels of price, as well as great quantities of gold and silver. And this chamber was known by the name of the *Tarpia*¹ of the Doge and of the Republic of Venice, and it was always kept locked with five keys, four of which were in the several keeping of the four of the most considerable citizens of the state, who were especially chosen and designated for such office, and were called the chamberlains for the guardianship of the treasure of Venice, and the fifth key remained in the custody of the Doge himself. For the reason just given the chamber aforesaid could never be opened except it should happen that all five of the persons who held the keys thereof should be gathered together at the same time.

Now Bindo, while he was residing with his family at Venice, having meantime been made a citizen of the state, began

¹ Qy., *Tarpeia*, or strong place.

to spend his money freely, and to live the life of a rich man, and, moreover, his son, who was called by name Ricciardo, gave himself over to a course of inordinate extravagance, so that in the lapse of time they found themselves in want of coin wherewith to pay for their life of excessive indulgence. On this account the father called to him his son one night, and the two, having taken a short ladder and an iron tool made expressly for the purpose and a small quantity of mortar, went to the secret entrance to the chamber which the master had so ingeniously constructed. Having come there, they placed the ladder against the wall and drew the stone forth from its place, and went into the chamber, out of which they took a very fair cup of gold which was in a chest. Then they went out of the chamber, and put the stone back in the place where it was wont to lie. When they had regained their own house they broke in pieces the fair cup, and sent the fragments

thereof to be sold in a certain city of Lombardy, and by these means they contrived to maintain the profligate way of life they had begun to lead.

It happened that at this time there arrived in Venice a cardinal who had business with the Doge, and the Doge, wishing to pay all due honour to his guest, found it desirable to open the secret chamber for the sake of the precious things which were stored therein, that is to say, the silver plate, and the hangings, and the other treasures; wherefore, when they had let open the secret chamber, and had brought forth the treasures aforesaid, they found that one cup was wanting, and immediately there arose a great uproar amongst those who were the guardians of the treasure, who ran to the Doge and told him how one of the cups was missing. The Doge was greatly astonished, and said to them, 'This is a matter which concerns yourselves;' and after they had conferred at length thereanent, he gave orders to

them that they should neither do nor say anything concerning the business until such time as the cardinal, who had lately come to Venice, should have taken his departure. And so it was done.

The cardinal duly paid his visit, and great honour was done to him ; and, as soon as he had left the city, the Doge sent forthwith for the four chamberlains and demanded to know from them how this cup could have disappeared, and furthermore he gave orders to them that not one of them should leave the palace till the cup should be found, saying to them, ‘ This is an affair which concerns you.’ When these four men were together by themselves they pondered well over the matter, but they knew not nor could they imagine in what manner the cup in question could have disappeared. One of them said, ‘ Let us consider and see whether any man could possibly find entrance to this chamber otherwise than by the door.’ Then they examined well the chamber in every part without being

able to discover any other entrance. And, in order that they might investigate the place more minutely, they filled the chamber full of soft straw and put fire thereto, and closed fast the door and all the windows, so that no smoke could issue therefrom. And as soon as this soft straw began to burn, so great was the force of the smoke which arose therefrom that it penetrated the fissures between the stones, and came forth at the secret entrance. By this working these men perceived plainly by what means the robbery had come about, and they went to the Doge and told him how the matter now stood. The Doge said to them, 'Say naught about this, for now we will discover the thief.' Then the Doge caused to be brought into the treasure chamber a cauldron of pitch, which was placed just under the secret hole, and he commanded that fire should be put under the same, so that day and night it might be kept always at boiling point.

In the course of time it happened the

master builder and his son, having lavished all the money they had received for the golden cup, went again one night to the secret entrance; and, after the stone had been taken out, the master crept in and fell straightway into the cauldron of pitch which was kept always boiling. On this account, when he found how he was sunk in the pitch as far as his girdle, and could in no way extricate himself therefrom, he gave himself up for dead; and, having quickly made up his mind, he called out to his son and said, ‘My son, I am now as good as dead, wherefore I bid you cut off my head at once, so that the trunk may not be known as mine; then take the head away with you and bury it secretly in some place where it will not be found. Give your mother all the consolation you can, and see that you be careful in making your way out of this place. If anyone shall inquire of you concerning me, say that I am gone to Florence on certain private affairs of our own.’

Hereupon the son began to grieve and to weep bitterly, beating his breast and crying out, 'Alas, alas, O my father!' Then his father said to him, 'My son, it is better that one of us should die than both; wherefore do the thing I command you, and do it quickly.' Then the son cut off his father's head, and bore it away with him, while the body was left in the cauldron, and was boiled for some long time in the pitch, so that it was consumed and became like the stump of a tree. The son went back to his home and buried his father's head as best he could, and afterwards he told to his mother all that had befallen them. When she heard this she made great lamentation thereanent; whereupon her son crossed his arms and said, 'If you make such uproar as this we shall both be in great peril of death; therefore, O my mother! be careful and prudent.' And in this wise he pacified her grief.

On the following morning the body of the master was found and taken be-



fore the Doge, who was greatly amazed at what had happened; and, finding himself unable to give any reason for the same, he said, 'Of a truth it is quite certain that two men were concerned in this theft, one of whom we have here; now we must lay hands on the other.' Then said one of the four guardians of the treasure, 'I have bethought me of a certain method, which is as follows: It cannot be but that this robber will have a wife or children, or kinsfolk of some degree, in the city. Therefore let us cause this body to be dragged through every street, and at the same time direct the guards to watch narrowly to see if any one of the bystanders shall weep or show grief at the spectacle. If they find anyone mourning in any way, let them take him at once to be questioned. By this method, it seems to me, the confederate may be discovered.' The others agreed to follow this advice, and they let the body of the master be dragged along through all the streets of the city,

with the guards following behind. And when they were passing by the house of the master, his wife chanced to be looking out of the window, and when she saw what evil usage was being done to her husband's body she raised a loud lament. Then her son cried out, 'Alas, alas, my mother! what is it you do?' And perceiving at a glance how matters stood, he caught up a knife and dealt himself a blow on the hand, and made a large wound. As soon as the guards heard the outcry which the woman had made, they rushed into the house and inquired of her what was the matter with her. Her son answered, 'I was using this knife which you see here, and by accident I cut myself in the hand. When she saw what I had done, my mother raised a loud cry, for she deemed that I had wounded myself much worse than I have.' The guards, when they saw how the young man's hand was all bloody, and the wound, and the accident which had really happened, believed what they

heard, and went their way. They passed through every part of the city, but they observed no one who was at all afflicted by the sight of the body.

When they had returned to the presence of the Doge, it was further determined to hang up the corpse upon the piazza, and in like manner to station in some secret place the guards who, both by day and by night, should keep careful watch to see whether anyone should come thither to grieve or to shed tears. Therefore the corpse was hung up by the feet upon the piazza, while the guards were posted in some secret place, and there kept a narrow watch, both by day and by night, to see if anyone should come to lament or to shed tears over the body. And in a short time the report was spread through all the city how this body had been hung up in the piazza, whereupon great crowds of the people came to gaze at it. And the woman, having heard how the body of her husband had been hung up on the piazza,

ceased not to cry out to her son that it was the foulest shame in the world that his father's body should hang thus exposed on the piazza. Her son made answer to her : ' My mother, for God's sake hold your peace, for what they have done in hanging up this body in the piazza they have done for the sake of laying hands upon me. Rest content, in God's name, to suffer somewhat until this affliction shall have passed away.' The mother not being able to endure her fate, cried out continually to him, ' If I were a man, instead of being a woman, he would not now be hanging upon that gibbet, and if you will not go and take him down yourself, I will go and do it with my own hands.'

When the young man perceived that his mother was minded to do this thing, he began to deliberate how he might best rescue from the gibbet his father's body. He procured twelve black hoods of the sort worn by friars ; next he went out one night to the harbour, and brought

back with him twelve porters, whom he made enter the house by the door behind, and then he took them into a small room where he gave them to eat and drink all they could desire. And as soon as these fellows were well filled with wine, he made them dress themselves in the monks' hoods, and put on certain masks made in hideous imitation of the human face. Then he gave to each one of them a torch of lighted fire to bear in his hand, and thus they all seemed to be veritable demons of the pit, so well were they disguised by the masks they wore. And he himself leapt upon a horse, which was covered all over with black housings, the cloth thereof being all studded with hooks, to every one of which was fastened a lighted candle. Then having donned a mask, wrought in very wonderful fashion, he put himself at the head of his band, and said to them, 'Now every one of you must do what I do.' And in this wise they took their way to the piazza, where the body

was exposed on the gibbet ; and when they arrived there they all set themselves to run about the piazza, now here, and now there, the hour being well past midnight, and the night very dark.

When the guards saw what strange thing had come to pass, they were all seized with dread, and fancied that the forms they espied must be those of devils from hell, and that he who sat upon the horse in such guise must be no other than great Lucifer himself. Wherefore, when they saw him making his way towards the gibbet, they all took to their heels through fright, while the young man seized the body and placed it in front of him upon the saddle-bow. Then he drove before him his troop, and took them back with him to his house. After he had given them a certain sum of money, and taken away from them the friars' hoods, he dismissed them, and then went and buried the corpse in the earth as privily as he could.

The following morning the news was

taken to the Doge how the body aforesaid had been snatched away ; whereupon he sent for the guards and demanded to know from them how the corpse could have been stolen. The guards said to him, ‘ Signor, it is the truth that last night, after midnight had struck, there came into the piazza a great company of devils, amongst whom we distinctly saw the great Lucifer himself, and we believe that he seized and devoured the body. On this account we all took to flight when we saw this great troop of devils coming against us to carry off the body.’ The Doge saw clearly that this theft had been done by some crafty dealing, and now set his wits to work to contrive how he might find out the one who had done it ; so he called together his secret council, and they determined to let publish a decree that for the next twenty days it should not be lawful for any one to sell fresh meat in Venice, and the decree was issued accordingly, and all the people were greatly astonished at

what the Doge had commanded to be done.

But during this time he caused to be slaughtered a very delicate sucking calf, and ordered it to be offered for sale at a florin a pound, charging the man who was to sell the same that he should consider well all those who might come to buy the meat. He deliberated with himself and said, ‘As a rule the thief is bound to be a glutton as well ; therefore this fellow will not be able to keep himself long from coming for some of this meat, and it will never irk him to spend a florin for a pound thereof.’ Then he made a proclamation setting forth that whoever might desire any of the meat must come for it into the piazza. All the merchants and the gentlefolk of the city came to buy some of it, but not one of them deemed it to be worth a florin a pound, wherefore no one bought any of it. The news of what was being done was spread through all the place, and it soon came to the ears of the mother of

the young man Ricciardo. As soon as she heard it she said to her son, 'In sooth I feel very great longing for a piece of this veal.' Then Ricciardo answered and said, 'Mother, be not in too great a hurry, and let some others take the first cut therefrom. Then I will see that you get some of the veal ; but I do not desire to be the one who shall take the first portion.' But his mother, like the foolish woman she was, kept on begging him to do her will, and the son, out of fear lest she might send someone else to purchase the meat, bade her make a pie, and himself took a bottle of wine and mixed in the same certain narcotic drugs ; and then when night had fallen he took some loaves of bread, and the pie, and the wine aforesaid, and, having disguised himself in a beard and a large cloak, he went to the stall where the carcase of the calf, which was still entire, was exposed for sale.

After he had knocked, one of these who were on the watch cried out, ' Who

is there, and what is your name?' where-upon Ricciardo answered, 'Can you tell me where I shall find the stall of a certain one named Ventura?' The other replied, 'What Ventura is it you seek?' Ricciardo said, 'In sooth I know not what his surname may be, for, as ill luck will have it, I have never yet come across him.' Then the watchman went on to say, 'But who is it who sends you to him?' 'It is his wife,' answered Ricciardo, 'who sends me, having given me certain things to take to him in order that he may sup. But I beg you to do me a service, and this is, to take charge of these things for a little, while I go back home to inform myself better where he lives. There is no reason why you should be surprised that I am ignorant of this thing, forasmuch as it is yet but a short time since I came to abide in this place.' With these words he left in their keeping the pie, and the bread, and the wine, and made pretence of going away, saying, 'I will be back in

a very short time.' The guards took charge of the things, and then one of them said, 'See the Ventura¹ that has come to us this evening;' and then he put the bottle of wine to his mouth and drank, and passed it on to his neighbour, saying, 'Take some of this, for you never drank better wine in all your life.' His companion took a draught, and as they sat talking over this adventure they all of them fell asleep.

All this time Ricciardo had been standing at a crevice of the door, and when he saw that the guards were asleep he straightway entered, and took hold of the carcase of the calf, and carried it, as entire as it was, back to his house, and spake thus to his mother, 'Now you can cut as much veal as you like and as often as you like;' whereupon his mother cooked a portion of the meat in a large broth pot. The Doge, as soon as they had let him know how the carcase of the calf had been stolen, and the

¹ *Ventura*, i.e., good fortune.

trick which had been used in compassing the theft, was mightily astonished, and was seized with a desire to learn who this thief might be. Therefore he caused to be brought to him a hundred poor beggars, and after he had taken the names of each one of them he said, 'Now go and call at all the houses in Venice and make a show of asking for alms, and be sure to keep a careful watch the while to see whether in any house there are signs of flesh being cooked, or a broth pot over the fire. If you shall find this, do not fail to use such importunity that the people of the house shall give you to eat either of the meat or of the broth, and hasten at once to bring word to me, and whosoever shall bring me this news shall get twenty florins reward.'

Thereupon the hundred scurvy beggars spread themselves abroad through all the streets of Venice, asking for alms, and one of them happened to go into the house of Ricciardo; and, having

gone up the stairs, he saw plain before his eyes the meat which was being cooked, and begged the mother in God's name to give him somewhat of the same, and she, foolish as she was, and deeming that she had enough of meat and to spare, gave him a morsel. The fellow thanked her and said, 'I will pray to God for your sake,' and then made his way down the stairs. There he met with Ricciardo, who, when he saw the bit of meat in the beggar's hand, said to him, 'Come up with me, and then I will give you some more.' The beggar forthwith went upstairs with Ricciardo, who took him into the chamber and there smote him over the head with an axe. As soon as the beggar was dead, Ricciardo threw his body down through the jakes and locked the door.

When evening was come all the beggars returned to the Doge's presence, as they had promised, and every one of them told how he had failed to find anything. The Doge caused the tale

of the beggars to be taken, and called over the names of them; whereupon he found that one of them was lacking. This threw him into astonishment; but after he had pondered over the affair, he said, 'Of a surety this missing man has been killed.' He called together his council and spake thus, 'In truth it is no more than seemly that I should know who may have done this deed;' and then a certain one of the council gave his advice in these words, 'Signor, you have tried to fathom this mystery by an appeal to the sin of gluttony; make a trial now by appealing to the sin of lechery.' The Doge replied, 'Let him who knows of a better scheme than this, speak at once.'

Thereupon the Doge sought out twenty-five of the young men of the city, the most mischievous and the most crafty that were to be found, and those whom he held most in suspicion, and among them was numbered Ricciardo. And when these young men found that

they were to be kept and entertained in the palace they were all filled with wonder, saying to each other, ‘What does the Doge mean by maintaining us in this fashion?’ Afterwards the Doge caused to be prepared in a room of the palace twenty-five beds, one for every one of the twenty-five youths aforesaid. And next there was got ready in the middle of the same room a sumptuous bed in which the Doge’s own daughter, a young woman of the most radiant beauty, was wont to sleep. And every evening, when all those young men had gone to rest, the waiting-woman came and conducted the Doge’s daughter to the bed aforesaid. Her father, meantime, had given to her a basin full of black dye, and had said to her, ‘If it should happen that any one of these young men should come to bed to you, see that you mark his face with the dye so that you may know him again.’

All the young men were greatly astonished at what the Doge had caused

to be done, but not one of them had hardihood enough to go to the damsel, each one saying to himself, 'Of a surety this is nothing but some trick or other.' Now on a certain night Ricciardo became conscious of a great desire to go to the damsel. It was already past midnight, and all the lights were extinguished; and Ricciardo, being quite mastered by his lustful desire, got out of his bed very softly and went to the bed where the damsel lay. Then he gently went in to her, and began to embrace and kiss her. The damsel was awakened by this, and forthwith dipped her finger in the bowl of dye, and marked therewith the face of Ricciardo, who perceived not what she had done. Then, when he had done what he had come to do and had taken the pleasure he desired, he went back to his own bed, and began to think, 'What can be the meaning of this, what trick may this be?' And after a short time had passed he bethought him how pleasant was the fare he had just tasted,

and again there came upon him the desire to go back to the damsel, which he did straightway. The damsel, feeling the young man about her once more, roused herself and again stained and marked him on the face. But this time Ricciardo perceived what she had done, and took away with him the bowl of dye which stood at the head of the bed in which the damsel lay. Then he went round the room on all sides, and marked with dye the faces of all the other young men that lay in their beds so softly that no one perceived what he was doing; and to some he gave two streaks, and to some six, and to some ten, and to himself he gave four over and above those two with which the damsel herself had marked him. Having done this he replaced the bowl at the head of her bed, and gathered her with the sweetest delight in a farewell embrace, and then made his way back to his own couch.

The next morning early the waiting-woman came to the damsel's bed to


help her dress, and when this was done they took her into the presence of the Doge, who at once asked her how the affair had gone. 'Then said the damsel, 'Excellently well, forasmuch as I have done all you charged me to do. One of the young men came to me three times, and every time I marked him on the face with the dye ;' whereupon the Doge sent forthwith for the counsellors who had advised him in the matter, and said to them, 'I have laid hands on my friend at last, and now I am minded that we should go and see for ourselves.' When they had come into the room, and had looked around on this side and on that, and perceived that all the young men were marked on the face, they raised such a laugh as had never been raised before, and said, 'Of a truth this fellow must have a wit more subtle than any man we have ever seen ;' for after a little they came to the conclusion that one of the young men must have marked all the rest. And when the

young men themselves saw how they were all marked with dye they jested over the same with the greatest pleasure and jollity. Then the Doge made examination of them all, and finding himself unable to spy out who had done this thing, he determined to fathom the same by one means or another. Therefore he promised to the one concerned that he would give him his daughter to wife, with a rich dowry, and a free pardon for all he had done; for he judged that this man must needs be one of excellent understanding. On this account Ricciardo, when he saw and understood what the Doge was minded to do, went to him privily and narrated to him the whole matter from beginning to end. The Doge embraced him and gave him his pardon, and then with much rejoicing let celebrate the marriage of Ricciardo and his daughter. Ricciardo plucked up heart again and became a man of such worth and valour and magnanimity that wellnigh the whole of the government

of the state fell into his hands. And thus he lived many years in peace and in the enjoyment of the love of all the people of Venice."

NOVEL II.

Arrighetto, the emperor's son, having concealed himself within an eagle made of gold, gains entrance to the chamber of the daughter of the King of Aragon. Having come to an agreement with her, he takes her away by sea to Germany. Of the war which ensued thereanent, and of the peace made by the command of the Pope, under pain of excommunication.

FTER Aurette had made an end of his novel, Saturnina said to him, "Your story was assuredly a pleasant one to listen to, wherefore I in my turn will tell one to you which I believe will give you no little delight.

The King of Aragon had a daughter who was named Lena, young, fair, fascinating, well-mannered, and discreet as

nature could make her ; so that the fame of this noble damsel shone bright through all the land and stirred up divers valorous gentlemen to ask for her in marriage ; but her father said nay to all of them, and would not part with her. The son of the emperor, who was called Arrighetto, having heard tell of her loveliness, became enamoured of her and could think of naught else than how he might win her to wife. In short, to compass his end he devised a most noteworthy and excellent plan. He had in his service a certain goldsmith, the most skilful that could be found anywhere, and he commanded this man to make him a fine eagle of gold, of so great size that a man might be hidden therein. And when this eagle was duly made, as fair and masterly a work as was ever heard of, he handed it over to the goldsmith who had worked at it, and said, ‘ Go now with this eagle into Aragon, and set up a stall filled with your work opposite to the palace in which the king’s daugh-

ter lives, and fail not every day to set forth this eagle upon your stall, letting men know you are minded to sell the same. I will be there beside you, and you must do what I tell you, and not meddle with aught else.'

The goldsmith took his work, and money enough besides, and travelled to Aragon, where he straightway set up a stall in front of the palace where dwelt the king's daughter, and began to work at his craft; also on certain days of the week he would set forth to view the eagle aforesaid. Whereupon all the people of the city flocked to look upon this masterpiece, so wonderful and so fair was the work, and one day it chanced that the king's daughter, having gone to the window, beheld the eagle and sent word to her father that she desired greatly to have it as a plaything. The king asked the goldsmith to name a price for the eagle, and, Arrighetto having now arrived in the city, the goldsmith told him of the king's request when he met him

secretly in his lodging; and Arrighetto made answer, 'Tell the king that you are not minded to sell the eagle; but that, if it be his pleasure, he may have it as a free gift.' Then the goldsmith went to the king and said, 'My lord, I do not wish to sell this work, but take it, if you please, as a free gift from me.' The king replied, 'Let it be brought up to me here, and we shall soon come to agreement;' and the goldsmith answered that the king's will should at once be done. He returned to Arrighetto, and told him how the king desired to see the eagle; whereupon Arrighetto quickly bestowed himself withinside, taking with him certain sweetmeats which had great virtue to sustain nature, and arranging the inside of the image so that he could open or close the door at his will. Then he bade them take the bird to the king.

The king, when he saw this beautiful work, gave it to his daughter, and the goldsmith went to arrange it in the dam-

sel's chamber, beside the bed. And as soon as he had done this, he said, "Madonna, see that this work be left uncovered, for it is fashioned of gold of that sort which, if it be covered by aught, will tarnish and will no longer shine brightly. But I will return to see it again.' The princess replied that she would attend to this, and the goldsmith went back to the king and told him how the damsel was hugely delighted with the eagle, adding these words, 'But I will make it a delight still greater to her, for I will fashion a crown which this bird shall bear on its head.' This proposal pleased the king greatly; and, having made them bring a quantity of money, he bade the goldsmith take as much of the same as he would by way of payment, but the goldsmith answered that he was paid already, since he had won the king's favour. The king held long remonstrance with him without inducing him to take the money, his one answer being that he was paid already.

It chanced that one night, when Lena was asleep in bed, that Arrighetto issued forth from the bird and went softly to the bed where lay her whom he loved better than his own self, and kissed her delicately on her fair and rosy cheek. The damsel awoke straightway, being mightily alarmed, and cried out, '*Salve Regina misericordiæ*,' and, all in a tremble, called her waiting-woman. Arrighetto stole back to his hiding-place, and the maid got up and asked the princess what she wanted; whereupon she said, 'I felt by my side someone who touched me on the face.' The maid searched all parts of the chamber; and, not having heard or seen anything, she went back to bed, saying, 'Certes you must have dreamt this thing.' After a short time had passed, Arrighetto again stole softly to the bed, and, having given her a sweet kiss, whispered, 'Dear soul of mine, be not afraid.' The damsel sprang up, uttering a great cry, and all the waiting-maids awoke, saying, 'What

ails you? is there no end to these dreams of yours?' Arrighetto had by this time concealed himself in the eagle, and the women-folk examined the door and the windows; and, when they found all these fast and nothing to be seen, they began to rate the damsel, saying, 'If you utter another word, we will tell all to your governess. What foolish whim is this which keeps us thus awake? Nice manners these, to shout like this at midnight! Now see that you keep quiet, and try to fall asleep, and let us sleep likewise.'

The damsel was much frightened by these chidings. After a little, when Arrighetto thought the time was ripe, he got out of his hiding-place and went softly towards the bed, and said, 'My Lena, do not cry out or be afraid.' She answered, 'But who art thou?' He told her he was the son of the emperor, and she demanded to know how he had gained admission. Then said Arrighetto, 'Most illustrious princess, I will tell

you. It is long ago since first I fell in love with you, having heard tell of your beauty, and many and many a time I have come hither to get sight of you ; but being unable to compass this by other means, I caused this eagle to be made, and I came here inside it for the sole purpose of holding converse with you. Wherefore I beg you to be pleased to show me some pity, forasmuch as there is naught else in the world that I value save you alone, and you may see that I have risked death for your sake.' When the damsel heard these loving words, she turned to Arrighetto and said, embracing him the while, ' Bearing in mind all that you have undergone for my sake, I should indeed be ungrateful were I to refuse you your reward ; and so I am content that you use me as you will, but first I should like to behold what your seeming may be. Now go back to your hiding-place, and fear not, for to-morrow I will make believe to sleep, and fasten the chamber-

door. Then, when I shall be alone, we can look upon one another, and converse more at length.' Arrighetto replied, 'Madonna, I am full of joy, even though I may die therefor, that you have taken me for your lover, and I beg that, in token of this, you will give me one kiss.' Then she kissed him tenderly, for she felt already in her heart the fire of ardent love, and Arrighetto went back into the bird.

On the following day the damsel gave out that she was minded to sleep somewhat, and the time to run before she should see Arrighetto seemed to her as a thousand years. Then, having dismissed the maids and fastened the door, she went up to the bird, out of which Arrighetto issued and knelt at her feet. And when she saw how fair and sprightly he was, she threw herself straightway upon his neck, and he, taking her in his arms, said, 'I am in sooth more blest than any man in all the world, seeing that I have gained that delight which I

have so long desired.' Then he told her the whole adventure, and who he was, in words sweet and soft like the most fragrant violets, mingled with delicious kisses. It boots not to tell of the love which they ever renewed one with the other. They remained together many days and nights in this wise, the damsel keeping Arrighetto supplied with sweetmeats, and wines as bright and clear as the stars. Moreover, the goldsmith came often to look at the bird, and inquired of Arrighetto if he were fain of aught, but the prince always answered no. One day Arrighetto said to the princess, 'I desire that we now go to our home in Germany;' whereto she replied that she was ready to go whithersoever he would. Then said Arrighetto, 'I will go home and return hither with a ship to that castle of the king's which stands by the sea, where I will be on a certain night; and you shall tell your father that you are minded to go walk and look upon the sea; and you

must wait for me at the castle aforesaid. I will meet you there by night, and then, having taken you on board, we will sail away.' The damsel answered, 'Let all things be done as you say;' and then she sent for the goldsmith, and bade him take away the bird and fit a crown upon the same, so that when she returned to the chamber she might find the thing done. The goldsmith said, 'I will do this if the prince is willing,' and the princess replied, 'Do as I tell you.' Whereupon he took the bird back to his workshop.

As soon as he found opportunity Arrighetto came out of the bird; and, having taken farewell of the goldsmith, went back to his own country, where he gave orders to let furnish straightway a fine ship, together with certain armed galleys for defence. When all was ready, he set sail and came opposite to the King of Aragon's castle, as it had been agreed. In the meantime the princess said to her father, 'My lord, I am fain to go to the

port, to look upon the sea, and to stay for some few days at your castle there.' Her father gave his consent, and commanded certain ladies and damsels to bear her company, and to go and take recreation with her. The princess went with these ladies to the castle, where she joyfully awaited Arrighetto's arrival, praying to God that he might not tarry long, and gazing seaward all the day to see if he were coming. One night at the appointed hour Arrighetto cast anchor beneath the castle, and the princess went down to him forthwith and embraced him; and then Arrighetto, having hurried her on board ship, set sail and departed, good luck going with him, and carried the princess away into his own country.

When the morning broke, and when no trace of the princess was to be found at the castle, there was great confusion, and news was taken to the king how, during the night, certain sea robbers had attacked the castle and carried off his daughter. The king was stricken with

the deepest grief when he came to consider in what wise she had been lost; and, witting not how the case stood, he sent out one of his sons, a youth of gallant person, and charged him that on pain of his life he should not return without learning where the damsel was, and who had carried her away. The brother put to sea, and, following on the track of the other ship, heard something which convinced him that his sister had been carried off by the son of the emperor. Having made sure of this, he returned to his father, and told him how the emperor's son had come in person and had taken away the princess. Whereupon the king forthwith let equip a vast expedition to attack the emperor's power in Germany, and called upon the kings of France, England, Navarre, Majorca, Scotland, Castile, and Portugal, and many other chiefs and barons of the west as well. And the emperor, as soon as report was brought to him of the preparations for attack which the King of

Aragon was making, got his array in order and called upon the Kings of Hungary and Bohemia, and many other margraves, counts, and barons of Germany, so that they came together from all sides, and made up a great army to fight against the other in such wise as you shall now hear. After the King of Aragon had collected his army he began the march, and entered upon the emperor's territories in Germany; and when the emperor heard of the invasion, he advanced upon a city called Vienna with a vast army. When the two armies were come face to face, the King of Aragon, having taken counsel with himself, determined to send to the emperor a challenge of battle, which thing he did forthwith, and sent by the hand of his trumpeter a bloody glove on a bramble. Arrighetto, as the commander of the imperial host, accepted the gage of battle with the highest courtesy, and, having made his dispositions, fixed the day when he would take the field.

The night before the battle the King of Aragon appointed twelve commanders of the host, all men of great valour and understanding. The first squadron was composed of three thousand stout men-at-arms, clad in black, the greater part of them being cavaliers with golden spurs, and they called themselves the Knights of Death. The king made his son, who was called Messer Princivale, the leader of these, saying to him, ‘ My son, to-day shall see the vindication of your sister’s honour ; wherefore I pray you to show yourself gallant and stout-hearted. Uproot all fear from your breast, and let yourself be cut in pieces rather than turn your back on the foe.’ And he gave his son a standard having on an azure field a golden lion bearing a sword. The second squadron was that of the Duke of Burgundy, with three thousand Burgundians and Frenchmen well horsed and armed, and bearing that day the device of a golden lily upon an azure field. The Duke of Lancaster led

the third squadron, three thousand Englishmen bold and expert in the use of arms, wearing breast-plates and shining helmets, and gathered under a standard wrought with three golden leopards upon a scarlet field. The fourth squadron was under the command of the Kings of Castile and Scotland ; four thousand men-at-arms well horsed and equipped, bearing two gonfalons, on one of which was represented a white castle upon a scarlet ground, and on the other a green dragon, also on a scarlet ground, with an azure bar in the midst. The fifth squadron was led and commanded by the Kings of Majorca and Navarre, two thousand doughty warriors fighting that day under two standards, one bearing a black wolf on a white field, and the other three scarlet chequers on a white field with a scarlet band in the midst. The sixth squadron was led by Count Novello de Sansogna, and was composed of fifteen hundred Provençals under a standard wrought with three scarlet roses upon a white field. The

seventh and last squadron was under the valorous King of Aragon himself and his four nephews, five thousand Aragonese, well armed and equipped and mounted upon vast war-horses, and clad in hauberks of mail, carrying on their standard an angel with a sword in his hand. Round about this squadron were two thousand archers on foot, and the twelve commanders of the host were for ever disposing and setting in order the squadrons with such mighty noise of trumpet and fife that it seemed in sooth like thunder.

In like manner the emperor was careful to set in order his forces, and that same morning he made his son, Messer Arrighetto, knight and Count of Soave, and then gave him for his company three thousand knights and barons, all gentlemen of the highest estate. He bore as ensign the imperial standard, with a black eagle on a field of gold, and carried that day a shield upon which was painted a maiden with a palm in her hand, a de-

vice wrought by her for whose sake the armies were set in array. And after the emperor had given to him this standard and company of warriors, he spake thus, 'My son, the task before you is your own affair; wherefore I will say no more.' A nephew of the King of Hungary led the second squadron, which was formed of five thousand Hungarians most excellently arrayed, and had for its ensign lilies of gold upon an azure ground with white and crimson bands. The aged King of Bohemia led the third squadron, six thousand cavaliers all well armed and mounted and eager for battle, bearing as a standard a white lion with two tails upon a crimson ground. The fourth squadron was led by Seri della Lipa, the Duke of Austria, who had seven thousand horsemen burning for the fight and well versed in arms and in the usages of warfare. They bore as their standard two pennons, one with a two-headed white eagle on a red ground with white spots, and the other with a white moun-

tain on an azure field with a sword set in the hill aforesaid. The Count of Savoy and Count William of Luxemburg led the fifth squadron, three thousand five hundred cavaliers, valorous, stout, and fearless gentlemen, with two pennons, one bearing the device of a bear with his rough skin on a yellow ground, and the other with red and white quarterings. The Patriarch of Aquileia led the sixth squadron, four hundred counts and barons and knights with golden spurs, having a banner wrought with a mitre on a crimson ground between two white croziers. The seventh and last squadron of four thousand Germans, proven men, and as it were born to arms, was led by the emperor himself, and marched under the standard which the angel brought to Charles the Great, that is, gold and flame, being wrought with a tongue of flame upon a field of gold. And along with this last squadron went many brave soldiers, and to each squadron were attached four sene-

schals, who were ever on duty with their respective companies to hinder any man from falling out of the ranks, and to prevent any mishap or loss.

The squadrons having been formed and set in order on either side, and the pioneers having cut down the fences and trees and filled up the ditches, the day broke, and in each army everyone could see the rays of the sun shining on the glittering armour; and they could see, moreover, how the wind let flutter the standards and the pennons and the banners, and hear the neighing of the horses and the sound of the fifes and drums all around, which made it seem as if the world were full of thunder and lightning. Never before had there been seen on one field so many noble gentlemen in the flower of their age, nor so many valiant and skilful and trusty men-at-arms. And if ever an army was wisely commanded and directed it was that army of the valiant King of Aragon, who, as soon as there was daylight enough for

men to see one another, went about heartening his soldiers and teaching them the use of arms, and exhorting them to wear a bold front this day upon which he had resolved to win with his sword the imperial title from the Germans, and to make it their own with the utmost glory and rejoicing ; according as it had been brought to pass in days past when the good King Charles the Great was living. Wherefore he besought each man to bear himself as a paladin, and to remember what lasting fame would be theirs in the sight of all those who should come after them, with regard to this blessed and glorious day, upon which God and the holy Saint George would give them the victory. ‘ Wherefore,’ said he, ‘ see that your sword cuts deep, and that you take none of the enemy back to prison, for dead men fight no battles. And if anyone should have misgiving that he will not win this day noble and glorious renown, let him make up his mind to die, for we, being in the

foeman's land, have no place of refuge ; for us there is no hope save in our own swords, so we must needs show our mettle.' And then the king gave orders if any of his soldiers were found turning for flight, that they should be the first to be slain.

To all the hosts of Aragon it seemed a thousand years while they were being held back, for they deemed they were battling for the right. And the emperor and Messer Arrighetto gave similar orders and exhortations to their own host, reminding them that the German blood was the noblest and the bravest in the world. 'It is not without reason,' they said, 'that we gained the most holy crown of the empire, and have kept the same for so long a time ; therefore be brave and stout-hearted so as to put an end to the pride and daring of these tramontane Gauls, who in their foolish conceit have invaded our land seeking to devour us. Think, too, of our forefathers, who were ever men of war, and

eager to win fame for their fatherland, like the worthy and valiant Emperor Otho I. of Saxony and the open-hearted Henry I. and Conradin I., the second and the third and the fourth emperors who bore the name of Henry, the good Barbarossa, Frederic I., Henry V. of Swabia, Otho IV. of Saxony, and divers others.' Meantime the Patriarch of Aquileia went about amongst the soldiers blessing them and pardoning everyone his sins, exhorting all to fight valiantly and thus win the victory.

Then the signal having been given on either side, and the opening of the battle proclaimed on the part of the emperor by San Polo, and by the Knight of St. George on the part of the King of Aragon, the two leading squadrons approached one to the other, and having lowered their lances drew themselves together for the fray, and casting fear aside attacked each other with the utmost valour. Then, when the lances were shattered, they took swords in hand,

dealing the shrewdest strokes upon the shining helmets of their foes, so that sparks flew upward therefrom, with such good will did they lay on to one another. It chanced that Messer Arrighetto's horse was killed under him and he fell to the ground, but he rose quickly, and sword in hand cleared a way for himself. Divers of the knights of death were around him, but none of them could lay hold on him ; when Messer Princivale, galloping over the field, came upon him by chance, and they recognized each other. Whereupon Messer Princivale shouted to him, ' Traitor, you are a dead man ! ' and Messer Arrighetto besought his foe for the love of his sister to spare his life. But Messer Princivale replied, ' It is not God's will and pleasure that I should have for thee that regard which thou hast denied to me,' and he raised his sword and struck with such force that, if Messer Arrighetto's armour had not been of the finest proof, he must have died that day, the shield on his

arm being cut clean through. But the nephew of the King of Hungary came to his succour with the whole company of Hungarians, and Arrighetto was quickly reseated on horseback and fought gallantly sword in hand in their ranks.

And then the opposing army began to fall back before the superior weight of the force which pressed upon them, and the Duke of Burgundy made an attack with his squadron. The battle raged mightily, and many men were slain; but the Hungarians moved off somewhat and bent their bows with such terrible effect that the arrow-heads seemed to dash together; wherefore they slew many of their foes, who were forced to fall back. Then the Duke of Lancaster moved forward with his stout and valiant English horsemen, and, having come upon the Hungarians with all the ferocity of an unchained lion, threatening them with death, they fled before him as if they had been sheep. And in this wise he encountered the nephew of the

King of Hungary, and, having levelled his lance, ran against him and hurled him a lance-length off his horse. In a trice the Hungarian's foes were on him and around ; but, because he was of royal blood, they were not minded to slay him, but rather to take him captive. As soon as the Hungarians saw their leader taken they broke and fled ; whereupon the King of Bohemia, like a stout leader, brought up his squadron, greeting his foes with the cry '*Carne, carne !*' And the battle raged fiercely around, and the King of Castile and the King of Scotland and the Duke of Austria brought up the squadrons next in order. When these bands met, the noise and crash and ringing made by their arms and armour was so great that it seemed as if the air and the earth as well trembled by reason of the same. As they rode over the battlefield the King of Scotland encountered the Duke of Austria, wherefore they charged one another boldly ; and, when their lances were shivered,

they drew their swords, and the duke wounded the King of Scotland in the arm so severely that he could no longer use his sword, wherefore the duke made him a prisoner.

As soon as the king's soldiers saw that he was taken they rallied, and, collecting themselves, made a barrier round the duke, and took the king out of his hands by force. Whereupon the hoary-headed duke fell upon them with such fury that fortunate indeed was the man who escaped him. He drove his course through them with such energy that he penetrated even as far as the fifth squadron under the King of Navarre and the King of Majorca. These took up their ground cautiously, and the King of Majorca having offered battle, lowered his lance, and thrust at the duke's breast, so that the lance went right through him, and the valiant Duke of Austria bit the dust. The leaders of this troop having made such good beginning of the fight their courage rose, and they advanced

boldly to the spot where stood the hosts of the Count and Duke of Savoy and of Count William. There the battle raged furious, and the banners of the leaders aforesaid were overwhelmed by force, and the ranks thrown into confusion.

As soon as the Patriarch of Aquileia perceived this he quickly set his company in order to meet the onslaught of the King of Majorca; and, so good a horseman was he, and so valiant his followers, that he soon made a path for himself and charged hotly the position where stood the valiant Messer Princivale, who set himself against his foe with much caution, and smote him in the breast in such wise that a splinter from the shaft of his lance remained in the wound; but so stout-hearted was the patriarch that he rode off, and wounded as he was wrought great havoc to his foes; but having lost much blood his face grew pale, and as he rode over the field he came upon Messer Arrighetto, who recognizing him, and seeing that he

was wounded, cried out, 'Alas! my lord, what ails you?' The patriarch replied, 'My son, take off my armour, for I am a dead man.' Then he quickly did the bidding of the patriarch, who went on to say, 'I cannot see the light; so stanch this wound of mine and dress it, and then take me where the fight is thickest; for certes I am minded, before I die, to slay divers of my foes.' And when his wound was bound up he kissed Messer Arrighetto, and blessed him and said, 'My son, grieve not for my death, but take example from me, and may God be with you! This, however, is not the time to spend in talking.' Then he went into the fight with his two-handed sword, and it was ill for all those who stood in his path. After he had collected his forces for a little his strength gave way, and he fell dead.

It came to pass that Messer Arrighetto, when he saw approach the troops of the Count of Sansogna, advanced with his own, which had rested some-

what, and attacked the count with desperate valour. The count perceiving how reckless was the onslaught charged boldly to meet him; whereupon Arrighetto struck him with his lance on the breast, driving it right through him, so that the brave count was hurled from his horse, and after a short time died. His body was taken up by his people and carried from the field. When the King of Aragon saw how the good Count of Sansogna was dead he could not restrain his tears, and having taken lance in hand he cried out, 'Let all soldiers whose hearts are with me follow me.' Then he rushed forward with the fury of a tempest, putting to the sword all who came in his way, raging over the battlefield like a dragon, so that all fled before him. The emperor, waxing wroth against the King of Aragon, and seeing how the fight was going, sent forward his own army; and when these two hosts met they seemed to be devils of hell, so great was the raging and the uproar on

either side, and so exceeding fierce were the blows they gave and took. The King of Aragon slung his shield behind his back, and, having grasped his two-handed sword, he cut down all before him, so that all fled, being unable to withstand his sword-play. Many barons and counts met death at his hands; the fight became more embroiled than ever as he dealt and received the heaviest strokes, cutting through weapons and hands and arms as well, and letting the field be plentifully sprinkled with blood.

Meantime the emperor with his forces wrought great havoc upon his enemy; and it chanced that the King of Aragon came upon a fountain where Messer Arrighetto was quenching his thirst, having taken off his helmet. When the King of Aragon had dismounted, he recognized Messer Arrighetto by his arms, and, without saying aught, took his sword and dealt Messer Arrighetto a foul blow on the face, saying, 'This I give thee especially by way of dowry

with my daughter.' He remounted his horse, and went on to say, 'Take up your arms, for to-day you must die here at this fountain by my hand.' Messer Arrighetto replied, 'It is not the habit of cavaliers to fight those who give blows so foul as the one you have given me.' The king answered, 'Bind up your wound and get on your horse, for I am minded to see whether you are in sooth the stout youth you are reported to be.' And while they were bandying words there came to refresh themselves at the fountain the Count Guy of Luxemburg with certain of his barons, and they, having recognized the King of Aragon and Messer Arrighetto, and listened to the dispute between them, addressed the king and told him how they were willing to compose this quarrel, and the king and Messer Arrighetto gave their consent. The count said, 'My lord king, I desire that for to-day an end may be put to the fight, so that when Messer Arrighetto shall have had his wound dressed,

and be once more able to fight, you two may meet on the field and settle the dispute between yourselves, in order to prevent the slaughter of so many brave men for the sake of one woman, for by my faith I have never yet looked on so bloody a battle as this.' The king and Messer Arrighetto agreed, and made handfast pledge for single combat. Then they rode back to the field, and each side let sound the trumpet signal of retreat, but they found it hard work to stop the fighting, so savage had the combat become.

In the evening, when both hosts had returned to camp, the King of Aragon summoned together all the kings and counts and barons who were on his side, and told them what he had done and promised; wherewith all were agreed, save Messer Princivale, who said, 'My lord, I have set my mind to fight this youth, because I too am young. Moreover, all this day I have gone about the field seeking him, but have not been

able to find him.' The king replied, 'My son, let him get well, and then do as you will.' It happened that the pope, having heard of the great force which these two princes had collected, sent to them two cardinals to make peace between them, and the churchmen, finding that affairs wore an ill complexion, spake often with the emperor, and likewise with the King of Aragon, who at last agreed to make peace, albeit with ill grace. But so powerful were the entreaties made to the nobles and commanders by the cardinals, for the pope threatened excommunication if they should be disregarded, that peace was agreed upon, with God's pleasure, and they became friends. Next they held high festival and rejoicing when Messer Arrighetto took to wife the daughter of the King of Aragon, and Messer Princivale the daughter of the emperor and the sister of Messer Arrighetto. And when all injuries were forgiven, and peace and alliance contracted by the instrumentality of the

two cardinals, they went their several ways with great joy and satisfaction, and all returned to their own land, good fortune speeding them."

When the story was finished, Aurette began and said, "This novel assuredly is a fine one, and one which pleases me amain. Now I will sing you a canzonet," and he sang the one which follows :

"What is the root of evil, tell me, pray?"

Woman, I cry, and none can this gainsay.

Since love is blind, and scant is faith in all,
And woman hath in loyalty no share,
A fool is he who makes himself love's thrall,
Or deems a woman's oath aught but a snare;
For never one drew breath, or dark or fair,
Who kept her troth, save she was bent that way.

For love of woman Troy was overthrown,
And many heroes great thereby were slain,
Through love of Helen and of Hesion,
Their wayward looks, their foolish deeds and
vain;
For madness surely must have been their bane,
Who darkened for love's sake their happy day.

Then let each lover bear him peacefully,
And cease to follow what he may not find.
How many hath love tricked in days gone by,
Who to make trial of him were inclined?
No new thing this, wherein were first combined,
The blossom and the root of love's sweet play.

My song, now speak thee kind and courteously
To lovesick maidens, and to youths as well.
For sure I am that thou wilt censured be
For these thy verses kind and laudable.
Care not that they be fooled. who dare not
tell
Their dear desires, nor eke their longings say.

When the canzonet was finished, the
two lovers clasped hands together, thanking one another, and said farewell, and departed rejoicing in their good fortune.

The Tenth Day.



The Tenth Day.

NOVEL I.

The King of England takes to wife Dionigia, the daughter of the French king, whom he had found in a convent of his island. She is afterwards brought to bed with two male children in her husband's absence, and is forced, by reason of slander raised against her by her mother-in-law, to leave the court and fly to Rome with her children. By what chance the two kings, rejoicing greatly there-
anent, recognize her, the one as his wife, and the other as his sister.



On the tenth day, when the two lovers had returned to their wonted meeting-place, Saturnina began and said, "I will now tell you a story which I think you will find to your liking, forasmuch as it

seems to deal with a subject in which you take great pleasure.

A certain King of France had a daughter called Dionigia, who was fair and graceful as any lady of the time. Her father, desiring to give her in marriage to a rich husband, resolved that she should wed a very mighty prince of Germany, who was seventy years of age, but the damsel had no mind for him; wherefore the father determined to force her to these nuptials, whether she would or not. The maiden thought of nothing else than how she might fly her home; and one night, having put on pilgrim garb, and dyed her face with a certain herb which changed the colour thereof, and taken some precious stones which her mother had left her when dying, she made her way towards the seacoast. When she came to the sea she embarked on a ship and crossed over to the island of England. In the morning, when the king missed his daughter, he caused a search for her to be made

all through the city and the kingdom as well ; and, not being able to find her, he concluded that she had made an end of herself through grief.

The damsel, as soon as she landed, took her way to a certain city, where she came upon a convent, one of the richest in the island, which was under the rule of a prioress who was a kinswoman of the king. Having gone within, the damsel said to the prioress that she would fain become a nun ; whereupon the prioress demanded of her who she was, and who was her father. Dionigia replied that she was the daughter of a burghess of France, that both her father and mother were dead, and that she, having wandered much about the world, now desired to devote herself to God's service. The prioress, perceiving how gentle and sweet-natured she was, decided to take her as a novice and employ her partly in her own service ; so she said to her, ' My daughter, I will gladly receive you, but first let it be that you make

trial of our rule and of our life ; then, if this house of ours be to your liking, you can put on the habit.' Dionigia was fully satisfied with this proposal, and, having entered the convent, she began to serve the prioress and the other sisters with such great meekness that all those in the convent held her very dear. Moreover they marvelled greatly at her beauty and at her gentle manners, saying, ' Certes, this must be some lady of high birth.' And it happened a short time after this that the King of England, who had lately lost his father by death, went travelling through his dominions, and arrived at the monastery on a visit to his kinswoman, the prioress, by whom he was made welcome with the greatest honour.

While he tarried there he chanced to see Dionigia, and her image took possession of his mind more than he could say ; wherefore he inquired of the prioress who she might be. The prioress told him, and likewise when and in what fashion she had come thither, and how

she had borne herself. The king forthwith desired to make her his wife, and made known his wish to the prioress, who answered that she was loth to let him take such a step, forasmuch as she knew naught as to who the damsel might be ; moreover, it behoved him to wive with the daughter of some king or emperor, but the king answered her, ‘ Certes, this damsel must be the daughter of some great prince, her beauty and gracious manners declare it.’ The prioress agreed that she was all the king declared her to be, and the king went on and said, ‘ In sooth, I would fain have her just as she is.’ Whereupon the prioress, having let summon Dionigia, said to her, ‘ Dionigia, God has prepared for you a grand fortune, so listen to what it is. The King of England desires to make you his wife.’ When the damsel heard these words her face fell, and she declared that under no conditions would she consent, for that she desired to be a nun, entreating the prioress not to speak more to her

on the matter. This thing the prioress told to the king, and he in the end determined that he would sweep aside every occasion of refusal and have Dionigia at all cost. The prioress, perceiving how strongly he was bent on possessing the maiden, plied her with such persuasion that at last she consented, and was married to the king in the presence of the prioress. Then, having bidden farewell, the king returned with his wife to London, and made in his palace the most sumptuous feastings, to which he bade all the barons of the realm, who, when they saw how very fair and well-mannered and modest Dionigia was, they all, as it were, fell in love with her.

But because the king had chosen his wife in this wise, his mother refused to attend the marriage feast, and departed, mightily incensed, to her estates. Dionigia bore herself so exceeding well that the king loved her better than his own life. Shortly after marriage she became with child, and, just at this same time, the king

was forced to lead a great army against a certain island which had revolted ; so, having taken farewell of his wife, and given directions to his viceroy to have good care of her and to honour her as queen, and likewise to let him know of her delivery, he departed from England. In due time the queen gave birth to two sons, and the viceroy wrote the news to his lord. The messenger who bore the letter chanced to pass by the castle where the king's mother was living, and there he halted, telling also of the birth of the twin boys to the queen-mother, whose anger increased twofold when she heard the news. During the night, when the messenger was sleeping, she changed the letter which he bore for another, in which she had set down how there had been born to the queen two apes, the foulest and most misshapen that were ever seen ; and the next morning, having given the messenger good entertainment, she sent him onward, charging him that on his return he should take the same road,

which thing he promised to do. He departed, and, having having ridden to the spot where the army was, he gave the false letter into the hand of the king, who, when he had read the same and learnt what had come to pass, seemed to be like one stunned and confounded; but he wrote nevertheless to the viceroy, charging him to let the creatures have due nurture, and to treat the queen gently and well until the time of his return, which would be soon. Then, having despatched the same messenger with a letter, he remained stricken with the sharpest grief.

The messenger received the letter, and, according to his promise, took the road which led him to the castle of the queen-mother, where he lay the night; and, while he slept, the lady took away the letter written by her son, and when she had read the same without being able to find therein any orders for the putting to death of her daughter-in-law, she was greatly disturbed, and, in place of the

real letter, she wrote a false one, which said, ‘As soon as you shall receive this, take the mother and her offspring, and, because I am assured that these can be no children of mine, let them all be done away with together.’ This she put in the pocket of the messenger while he slept, and in the morning, having loaded him with favours, she sent him on his way. The messenger, who knew naught of what had been done, departed, and, having come to London, gave the letter to the viceroy, who, as soon as he had read it, was mightily astonished, and inquired of the messenger who could have given him this letter. The messenger replied, ‘I had it from the hand of the king himself; and, in respect to this, I can tell you the king was greatly disturbed when he read what you had written to him.’ The viceroy, when he heard these tidings, was grieved amain, and in this mood he betook himself to the queen, and showed her the king’s letter, saying, ‘My lady, read this.’ The

queen, as soon as she had read the same, began to weep bitterly, crying the while, 'Alas, how wretched is my life, that I have never known an hour of happiness!' Then, having taken her children in her arms, she said, 'My little ones, how malignant is the fortune under which you have come into this world! and what sin can you have committed that you must needs die?' Thus, weeping the most bitter tears that ever were shed, she kissed her poor little children, who in sooth were as beauteous as two stars, and the viceroy joined his piteous lamentations to hers, not knowing what part he should take. Then, turning to the lady, he said, 'Madonna, what are you fain to do, and what would you that I should do? You see what commands my lord here writes to me; nevertheless I have not the heart to put my hand to any such enterprise. Do you take your children by stealth, and I will go with you as far as the port. Then you can make your way by sea, and God go with you,

to whatsoever place fortune may lead you, where you perhaps may find things more to your liking ; ' and to this counsel Dionigia readily agreed.

The following night, having taken her two children by stealth, and gone down to the port, she went up to a sailor and said to him, ' Take me on board, and convey me to Genoa, for which service I will pay you.' The viceroy too spake in her favour to the sailor, and gave him money ; whereupon she took leave of him, with much grief and weeping. The vessel, the wind being fair, brought the sorrowing lady in brief time to Genoa, where she sold certain jewels she had with her, and hired two nurses and two waiting-women. Next she went on to Rome, where she applied herself diligently to the education of her two sons, of whom one was called Carlo and the other Lionetto. She passed her life in seemly fashion, and brought up her two sons, who, increasing in worth as much as in stature, were a marvel to all who

knew them, and their mother gave them into the care of the most skilful teachers, so that they might become versed in all the polite learning which gentlemen ought to possess. As they were growing up to manhood, she caused them to frequent the pope's court, without letting anyone know whose sons they were. When the pope came to know of the gentle and holy life which this lady led, and furthermore to see how accomplished and comely were her sons, he showed towards her great favour and affection, and conferred upon the family a handsome provision, with which they were able to maintain servants and horses and to enjoy the best of life.

It came to pass that the pope desired to voyage over sea, and take arms against the Saracen; wherefore he called upon all the leaders of Christendom, amongst whom were the King of France and the King of England, that they should please to visit Rome in person, for the reason that he wished to take counsel with them

with regard to this voyage; and thus, through the bidding of the pope, the two kings found themselves in Rome. But in this place it must be told how the King of England, when he returned from the conquest of the revolted island, inquired of his viceroy concerning the welfare of his wife and her offspring; whereupon the viceroy made answer that he had done what the king had commanded, though not to the full extent thereof; for the written order was that he should kill them all, and he had, in lieu of doing this, sent them out of the kingdom. Then, by way of testimony, he laid before the king the letter. When the king read this he was greatly distressed, and set himself earnestly to discover how the mischance could have come about, and when he had convinced himself that it was his mother's work, he was filled with rage against her, and caused her to be slain forthwith. Next he searched for his wife in every part; and, when it was told to him how she

had given birth to two fair boys, he was like to die with grief, so that for a long time no one dare speak of the matter in his hearing, and he would not be consoled, so great was the love he had for this lady whom he had so unfortunately lost.

As soon as the king received from the pope the summons that he should repair with the King of France to Rome, he set forth, and, having come into France, travelled on with the King of France to Rome, where they were received by the pope with great favour. And it came to pass that as they went about the city they were seen by the lady aforesaid, who recognized one of them as her husband and the other as her brother (her father the king being by this time dead); whereupon she went straightway before the pope and said, ‘Most blessed father, your Holiness knows how I have never wished to let it be known who was the father of these sons of mine, nor who I am; but, now that the season has come

for me to reveal these two things, I will tell them to you, leaving what may ensue thereanent to be disposed according to your holiness' pleasure. Know then that I am the daughter of a King of France, and sister of the one who is now in Rome, and that through overboldness I fled the country, because my father wished to marry me to an old man against my will, and went to England, where I abode in a convent. The King of England chanced to see me, and, being enamoured of me, made me his wife without knowing who I was, and in a short time I brought forth these two boys. At their birth he, being away from the kingdom, sent word back that I, together with the children, should be put to death, for he denied that they were his. But by the help of one of his officers I fled, and came at last to this city, where I have lived, bringing up these unfortunate sons of mine as your Holiness knows well.' And with these words she was silent.

The pope, having spoken kindly to

her, let her depart, and then caused to come before him the two kings and the two youths aforesaid, when he spake thus to the King of France, 'Most illustrious king, know you these children?' Whereto the king replied, 'Of a truth I do not.' Then he questioned the other king in similar wise, and received the same reply. The pope turned to the King of England and the King of France, and told them how the matter stood, and handed the boys over to them, to the one as sons and to the other as nephews. The kings accepted their charge with the greatest joy, and asked at once about the mother, whereupon the pope caused her to be brought to them. When she came in she embraced her brother with the greatest affection, but spake not a word to her husband, and, when he demanded to know the cause of this, replied, 'I have good reason for what I do, considering the cruelty you have practised towards me.' Then the King of England, weeping the while, told her

how the affair had come about, what had been the cause of her misfortune, and the vengeance he had wrought upon the author thereof. The queen, having shown herself satisfied with this excuse, they let celebrate in Rome the greatest rejoicings that ever were seen, and abode there several days in feasting and jollity; and, when the pope had given them licence to depart, the king got ready for the journey. But the queen said to him, 'I give to you these two boys as your sons, and commend them to you; so go, and God be with you, but as for me, I am minded to tarry here to work for the salvation of my soul, and to abjure this world henceforth.' The king replied that he would never leave Rome without her, and a great dispute arose between them. But the pope and her brother the King of France besought her so earnestly that she went back with her husband, who then became the happiest king that ever was; and, having taken leave of the pope, they set forth

in the company of the King of France, by whom they were entertained with the most sumptuous feasts and rejoicings; and, these done, they took their way to England."

NOVEL II.

How and at what time the city of Rome was built.

WHEN Saturnina's novel was finished, Aurette spake thus, "Your story indeed was a very good one; and now, as it seems to me that they tell more noble and excellent stories concerning Rome than of any other city that ever was built, not only in Italy, but in the whole world, by reason of the great deeds which have been done there, I will tell you how and at what season this city was built." And he began as follows:

"In the city of Alba there was once a king who was descended from Æneas, son of Anchises, and who bore the name

of Procas. He had two sons, one called Numitor and the other Amulius, and it came to pass that Amulius drove his elder brother by force and violence out of the kingdom, and took the daughter of Numitor, who was named Rea, and shut her up in the monastery of the goddess Vesta, so that she might bear no children. But it chanced that Rea became pregnant by a priest of the god Mars, and brought forth two sons, one called Romulus and the other Remus. On account of this sacrilegious act Amulius caused her to be buried alive in the spot where now stands the city of Rieti, which place was afterwards built and called Reate, and then he took the two children and gave orders that they should be cast into the Tiber; but his servants were taken with compassion, and instead of drowning them laid them in a thicket of thorns. A herdsman named Faustulus passed thereby, and, having espied the children, he took them up and bore them to his cottage. He handed

them over to his wife, whose name was Laurentia, in order that she might suckle them, and their nurture was in this wise.

But some there are who affirm that these two children were begotten by the god Mars himself; but this is not true, forasmuch as their father was a priest in the temple of the god aforesaid; and again, some say that they were suckled in the thicket by a she-wolf, but this again is false. But because the wife of this shepherd was a lewd woman, who readily gave herself to serve the needs of other men, she bore the name of Lupa, to wit, one who can never be satisfied. As these two youths grew up they became the stoutest and strongest of all the shepherd lads, and in course of time they became so daring that they gathered together all the outlaws and robbers of the land and levied war and captured divers towns. Having now a large following, they founded Rome, and built a wall round the place, which had been formerly a wood, and they built in this place and

in that divers hovels of straw where the shepherds might live.

Now it happened that Romulus became so infuriated one day that he slew his brother in this wise. He put forth a command that no one should pass beyond the walls of Rome under pain of losing his head; but one day, when Remus his brother was fowling, a bird escaped him by flight, and he found he needs must pass the boundaries aforesaid; wherefore, when Romulus heard thereof, he caused his brother to be beheaded straightway, and became himself the chief, being then not more than twenty-two years of age. It happened that there was great lack of women in Rome, and on this account Romulus made ready a most sumptuous festival, with games of all sorts; and thither came many fair women from without, and especially from the Sabine towns. As soon as the feast had come to an end, the Romans, according to the command given to them by Romulus, seized all the women by force

and kept them as their wives. Then Romulus chose a hundred of the oldest of his company to be his counsellors in the making laws and statutes, and he ruled Rome for eighteen years. For when he was thirty years of age, he walked one day by a river, and a cloud descended and concealed him ; and when this cloud had cleared away there was nothing of Romulus to be seen, neither bones, nor skin, nor any other trace. Wherefore his people declared that the god Mars, his father, had taken both his body and soul up to heaven. But, for my part, I believe that he was carried away by the river aforesaid. And in this wise Rome was built by Romulus in the year four thousand four hundred and eighty-four after the creation of the world."

When Aurette had finished his novel Saturnina began her canzonet and sang as follows :

The wise man mourns for time unwisely sped.

Let him not waste the hours who yearns for fame,
Or fain would favour win from courteous dame,

For faithful watcher may not nod the head.
Time flies with him who lies in downy bed ;
 He shuns the grasp of those who pant behind ;
 So let each one seek what he fain would find,
The darling boon of grace and goodlyhead.
 Trust not the future, unless Fate so will,
Which comes so slowly for thy bene and prize.
 What though thy path lie up the stubborn hill,
It is not what it seems to other eyes.
 Who grapples with his task will better fare
 Than he who works by strategy and snare.

For never was a dame to love so new
 Who would not soften (save I were asleep
 What time I should have wooed) and let me reap
The full reward for all my service true.
He must watch well who fain would let ensue
 The crown of all delight and joy and pride.
 Wherefore my song, if thou fly far and wide,
Treat all love-laggards with your censure due ;
 But fail not thou to play the generous part
 To him who wise and valiant is of heart.

When the song was finished the two
lovers gave thanks one to the other with
gracious smiles, and in the sweetest fashion
exchanged kisses. Then, making
due reverence, they bade farewell and
each one departed, God speeding.

The Eleventh Day.



The Eleventh Day.

NOVEL I.

In what manner the city of Florence was built.



ON the eleventh day, when the lovers went back to their accustomed meeting-place, Aurette said, "Forasmuch as it behoves me to begin to-day, I will tell you how the city of Florence was built, if you will give me your attention.

To set before you fully the story of the building of Florence, I shall find it convenient to tell you from the beginning the reason why Fiesole was destroyed, and next to let follow the story of the building of Florence. In the days when Rome was ruled by consuls, there were two senators, named Marcus Tullius Cicero and

Mark Antony ; and besides these a certain citizen, descended from the progeny of Tarquin, who was called Catiline, a man of dissolute life, but stout and valiant, and a skilful speaker, albeit wanting in counsel. Now this man, finding the rule of the consuls irksome to him, made plans against the senate to destroy them, and then to ravage and burn the city, in order that he might rule alone. In this design he would easily have succeeded had it not been for the working of Marcus Tullius, and thus there fell upon Rome great discord and ruin.

But because this Catiline had a great following they did not dare to lay hands upon him ; wherefore he withdrew with a large band of men of his own faction to the ancient city of Fiesole in Tuscany, where he found Manlius his colleague also with a large army. Then Fiesole rebelled against the rule of the Romans, and all the outlaws of Rome and of Tuscany assembled there, and began to make war against their country. When the

Romans heard of this they despatched thither Publius with his legion, and certain other troops, with orders to let halt his forces before Fiesole. Also they sent letters to Quintus Metellus, who was then returning from France with a large army, directing him to repair with his force to Fiesole. Catiline, being advised of what was afoot, and without hope of succour from any quarter, seeing that Quintus Metellus was already in Lombardy, made up his mind to fly the place, and this he did. He quitted Fiesole and took his way to the plain of Pistoia, but his adversaries perceived in which direction he had gone by the track his host left behind. When Catiline saw how the matter stood, and how great was the force arrayed against him, he courageously set his army in order and addressed his soldiers in high-hearted words, saying, ‘Soldiers, be of good heart; the popular faction, indeed, has never yet won the victory; but let us now strike a stout blow, for it is better to die with honour

than to live shamefully and surrender. Rather let us put ourselves into Fortune's keeping than be taken to Rome and cast into prison.' Then, having drawn up his battalions, the battle began, and the end of it was that Catiline and all his followers were slain in this fierce and obstinate fight, and the Romans kept the field, what though few of them survived. The wounded made shelter for themselves all round the country, and they were nursed in the spot where Pistoia now stands. Hence the name of the place, forasmuch as the great mortality and pestilence gave to the city the name of Pistoia.¹ Quintus Metellus, who was then in Lombardy, heard of this great overthrow and quickly marched thither. When he saw how great the slaughter had been he was vastly astonished thereat; and, having collected the plunder of the dead and the battlefield, he went and let his army encamp at Fiesole, and one of his commanders, called

¹ Brunetto Latini (*Tesoro*, i. 37).

Florinus, fiercely attacked the people of Fiesole. But one day the army of Fiesole in a sally drove him back beyond the river Arno, and divers sharp encounters between one army and the other took place. Quintus Metellus and Florinus, considering how scanty was their force, sent to Rome for fresh troops; whereupon the Romans sent them Julius Cæsar, Cicero, and Macrinus with a body of horse and foot, and these set their camp in order at Fiesole, and there remained for six years.

Later on, through the heavy losses which there fell upon them, they were greatly troubled and reduced in number, wherefore they departed and returned to Rome; but Florinus and his company remained in those parts, and built a fort on the river Arno, which he strengthened with ditches and palisades, and harried his adversaries greatly. It came to pass that the men of Fiesole, having taken heart, sallied forth one night with ladders and other warlike instruments,

and, fighting desperately, captured their fort ; and having entered the same, they slew Florinus and his wife and his children and wellnigh all of his company, so that scarce any survived. When this news came to Rome, how Florinus and the greater part of his force had been put to the sword, great lamentations arose over this misfortune, and the rulers sent forth a mighty army, in which amongst others were Cæsar, Pompey, Cicero, Macrinus, Count Rinaldo, Tiberinus, Albinus, Gneius, Martius, Camerinus, and the Count of Todi. With this host they besieged Fiesole, assaulting it with a fierceness unknown before, but on account of the strength of the walls and of the site those who were within took little harm therefrom. And when the besiegers saw that they worked little hurt upon those within the town, and that they themselves were put to great loss and suffering, all the leaders departed and returned to Rome with their troops, except Cæsar, who swore

that he would not go thence until he should have overthrown the place. And it would have been no marvel had he failed to overcome it by warfare, seeing that it was the strongest and altogether the best placed city in all Europe. The story goes that Atlas, a descendant of Japhet, the third son of Noah, had to wife a woman named Electra, of the seed of Cain, and that the said Atlas, with his wife Electra and many followers, urged by the prophecy of Apollo, his soothsayer and master, betook himself into the province of Tuscany in Italy, which land was then without inhabitants, and there they settled, having discovered by the voice of the stars that this was the most salubrious and best situated spot in all the bounds of Europe.

Now the bounds of Europe are these. The first begins in the east by the river called the Don in the Soldan's country, which flows into the Mæotic swamp, which in its turn reaches the Pontic sea. Upon this sea lies a part of Europe, to

wit, Carmania, Russia, Wallachia, Bulgaria, and Alania, extending as far as Constantinople. Next towards the south follow the islands of the Archipelago in the Grecian sea, which surrounds the whole of Greece as far as Achaia, or rather Morea, and then stretches out towards the north into the sea called the Adriatic Gulf, now the Gulf of Venice. Upon this lies that part of Romania towards Durazzo and Slavonia, and a certain projecting portion of Hungary. It stretches as far as Istria and Friuli, and then turns to the right hand towards Treviso and to the city of Venice. Then to the south it goes by the countries of Italy, Romagna, and the march of Ancona, Abruzzi, Apulia, as far as Calabria opposite to Messina and the island of Sicily. Next it turns to the west by the shore of our sea to Naples and Gaeta, and then to Rome; onwards it skirts the Tuscan land as far as Pisa and Genoa, leaving on the opposite side the isles of Corsica and Sardinia. Then it follows

the coasts of Provence, Catalonia, and Aragon, and the isles of Majorca and Granata and part of Spain, as far as the part opposite Seville, where it comes near to Africa, with only a small space of sea between. Then it turns to the right along the shore of the great outer ocean surrounding Spain, Castile, Portugal, and Galicia towards the north. It goes next by Navarre, Brittany, and Normandy, having opposite the island of Ireland, and then comes to Picardy, Flanders, and part of the kingdom of France, leaving to the north, beyond a narrow strip of sea, the island of England, called aforetime Great Britain, and the island of Ireland. Next going by Flanders towards the north-east it follows by Iceland, the whole of Germany, Bohemia, Hungary, Saxony, and Swabia, turning towards Russia on the banks of the river Don aforesaid. And these are the boundaries of Europe.

The aforesaid Atlas having fixed upon this spot as the best in all Europe, be-

gan to build the city of Fiesole under the direction of Apollo, who, as I have said already, had discovered by his astrologic art that this place excelled all the other parts of Europe in salubrity, for the reason that it stood in the middle point between the two seas which engirdle Italy, the Tyrrhenian and the Adriatic. On account of these seas and of the mountains around, the wind blew plentifully and was purer and more wholesome than in any other part. Again, the stars which ruled the hill of Fiesole gave promise of every good fortune to the city, which indeed was founded under such an influence and configuration as caused the inhabitants thereof to be more richly gifted with gaiety and charm than those of any other part of Europe, and the higher men went up the hill, the better and purer they found the air. Inside the city was a bath, which was called the king's bath, which cured divers infirmities, the water of which came down in a conduit from the mountains above,

and was very plentiful and of the best. Atlas caused the city to be fortified with the strongest of towers and the loftiest of walls, and on the summit of the hill he built a great and noble fortress, where he himself dwelt, as it is still manifest from the foundations thereof.

Wherefore it was no wonder that the Romans gave up the leaguer of a city such as this. But Cæsar remained there with his troops, and having cut off the supply of water, and destroyed the conduits, and brought the people to great straits, they made terms of surrender with him, and then the city was destroyed and razed even to its foundations. And when he had overthrown the place Cæsar descended to the plain with his army to the spot near the Arno where Florinus and those with him had been slain, and there he began to build, in order that the men of Fiesole might not restore their own city. This city he desired to name Cæsarea, after himself, but the Roman Senate forbade him, and

gave orders that all those senators who had gone to the war with Fiesole should go and take part with Cæsar in building the new city. The one who should finish his special work with the greatest despatch should be allowed to call the city after his own name. Macrinus, Albinus, Pompey, Gneius, and Martius went thither from Rome with workmen and plans, and, having agreed with Cæsar, they made division of the various parts of the city in this wise: Albinus undertook to pave the city with large stones, and lately the workmen came upon some of the mortar he used when excavating in the quarter of San Piero Scheraggio, and near the door of the Duomo, where they still show what was a part of the old city. Macrinus caused to be built the conduits for fresh water, bringing it from a spot seven miles distant from the city. This conduit reached all the way from Monte Morello di Val di Marina, collecting all the springs of Quintus, of Sextus, and of Colonnata, and coming to an end in

Florence at a certain palace which was called Termine d'Acque, or, as it is called in our day, Capancio,¹ which may now be seen in the Terma dell' Anticaglie. And you must know that the men of old drank of this spring water brought by the conduits because it was lighter and more healthful, and they drank little else except water because there were no vines in these parts.


Pompey built the wall of bricks, with round stones above. Martius undertook to make a capitol on the pattern of that at Rome, and this work was of marvellous beauty, a palace or fortress which stood where the Mercato Vecchio now is. It came to pass that all these chiefs brought their tasks to an end at the same time ; wherefore not one of them could call the city after himself. At first they called it Little Rome, and then, on account of the death of Florinus, they

¹ Villani writes "Capaccio." This seems to have been a portion of Roman Florence, a tower standing at the south-west angle of the walls.

changed its name to Floria, because it had been populated by the flower of Roman citizens. In the course of time it came to be called Florentia, and to-day it is Fiorenza ; moreover, it will hereafter be called Firenze, on account of the wickedness of its people. In sooth, it is no matter of wonder that a people descended from two strains of blood so vastly differing as the Roman and the Fesulian should divide into hostile factions. Thus you have now heard how Florence came to be built, and the building aforesaid, according to the chronicles, took place seventy years before the coming of Christ."

NOVEL II.

In what fashion Attila overthrew the city of Florence.

HE last novel being finished, Saturnina said, " Certes, the tale of the founding of Florence pleased me greatly, and now, since you have told me how it was built, I will tell you how Attila destroyed it.

In the year of Christ four hundred and forty, when the Emperors Theodosius and Valentinian ruled the world, there was in the northern parts a king of the Goths called Attila. He was a barbarian, lawless and cruel in all his ways. He was born in the country of Sweden, and in his savage moods he had slain all his brethren, and now he set himself to work the destruction of the Roman empire ; wherefore, having assembled a vast army of the people of his country, he

set the same in motion for the invasion of Italy, but in his march he found himself opposed both by the Romans and the Franks, who engaged him in a great battle at Friuli, and here so many men were slain that Attila was defeated, and retreated to his own land. Nevertheless, he was still set on the accomplishment of his design of overthrowing the empire; so, having collected an army greater than the last, he marched with it into Italy, and laid siege to the city of Aquileia, before which he sat three years. After capturing it he destroyed it, and he did the like to Vicenza, Brescia, Bergamo, Milan, and to almost all the states of Lombardy except Modena. This city was saved by the merits of San Gimignano, for on account of his prayers Attila passed by the place without seeing it. He destroyed Bologna, making a martyr of San Procolo, the bishop of the city, and in like manner he ravaged the whole of Romagna. He then passed into Tuscany, where he found the city

of Florence strong and powerful, and, taking thought that it had been built by the Romans and was their treasure house, and that in these same parts had fallen Radagasius, his predecessor, the king of the Goths, he ordered his army to begin the siege, which he carried on for some time in vain. Then, seeing that the city was not to be won by blockade, nor by assault, because it was so strong and so well guarded, he resolved to get possession thereof by treachery.

The Florentines were continually at war with the Pistoians ; wherefore Attila sent word that he desired to destroy the city of Pistoia, and, after he had exhibited these marks of friendship, and promised to confirm all their privileges, and made other large covenants, the Florentines under evil counsel put faith in his flattering deceit, and were ever after known as the blind Florentines. Thus they admitted him within the city with all his host, and lodged him in the great palace ; and one day, after he had gained

entry to the city, he made show of summoning a great assembly, to which he bade come divers of the chief citizens, and, as they entered the palace one by one, he caused them all to be slain in a passage leading to the chamber, in such wise that no one knew of the fate of the rest. He cast them all into a great sewer, which discharged into the Arno and ran under the palace, in order that none might know of the deed, and in this wise he slew a vast number of citizens of whose death naught would have been known had it not been that the sewer began to cast forth so much blood that the river became crimson therewith. Then the people discovered the snare and treachery which Attila had worked, but they could do naught, for by this time he had armed all his following; and when the fact was bruited abroad he commanded his people to scour the city and to slay all the inhabitants, having respect neither to sex nor age. The people were massacred without making

defence because they were unarmed and unprepared.

In these days the city of Florence numbered more than ten thousand men, without reckoning old men and children, and whosoever of these could save themselves fled into the country round about, hiding in ditches and woods and caverns; and after the massacre the city was given over to plunder, and burnt and destroyed with such barbarity that no one stone remained upon another, save and except a tower on the west side, which had been built by Pompey, and the northern gate, and the church of San Giovanni, which was then known as the temple of Mars. This church, in sooth, has never been overthrown, and never will, until the day of judgment, according to the words written on the floor thereof. In this manner the noble city of Florentia was destroyed, and the blessed Maurizio, the bishop of the city, slain. And you must know that the bishops of that time were not after the fashion of those of to-day,

but were good and holy men. The body of this saint lies buried in the church of Santa Reparata. When Attila had completed the destruction of Florence, he went up to the hill of Fiesole and let rebuild the town, giving freedom to whomsoever might desire to settle there. Thus many of those who had sprung from Fiesole, as well as many of the Florentines, went thither, and in this wise the city of Fiesole was refurnished with walls and citizens, remaining as before an enemy to Rome. Afterwards Attila overthrew Pisa, Lucca, Volterra, and Arezzo, and ploughed their sites and sowed salt thereon; he also destroyed Perugia and caused the blessed Erculano to be strangled, and overthrew divers towns in the Roman Campagna. By him many holy monks and hermits were sent to martyrdom; he persecuted the Christians cruelly, and robbed and destroyed many churches and hospitals.

At last he set out to overthrow Rome, but while he was at sea death seized him

suddenly, and on that very same night when he died it was shown by a vision to Marcian the emperor, who was then in Greece, that the bow of Attila was broken, by which sign he understood that Attila had died that night. This Attila was the most cruel and powerful tyrant who ever lived, and on account of his barbarity he was called '*Attila flagellum Dei*,' and certes he proved to be the scourge of God for the humbling of the pride of other tyrants, and for the chastisement of the Italians on account of their sins, for at that time many were corrupted by the Arian heresy, which is opposed to the Christian faith, and tainted by many other sins hateful to God. And thus the divine power wrought just punishment upon these offenders by means of the barbarous tyrant aforesaid."

When Saturnina had finished her novel, Aurette said, "This Attila was indeed a cruel man, and I trow that from his day till now there has not fallen so terrible a calamity upon Christendom.

For this reason Attila was rightly called the scourge of God. And now I will sing you a canzonet, which I think you will find a pleasant one," and he sang as follows :

Who feels the spark of love inflame his mind,
Let him be wise if he his chance would find.

Let us admit that it is hard to bear
The cruel punishment Love gives his thrall.
But he who would Love's perfect ensign wear,
Must curb his will at joy's seductive call,
And wear at last the victor's coronal;
Though now perforce he needs must lag behind.

For ladies well advised are well content
When foolish freaks of love are banished hence.
No man their humour knows. Nor just intent
Can show them as they are, without pretence.
But they, in that sweet hour of recompense,
Will teach him all with gracious play and kind.

Wherefore, ye lovers, in your service sweet,
Waste not your time in aught but dalliance due,
For he who serves in fashion right and meet,
Will know how best to keep his service true.
And let none else his inward longing view
Save her to whom his future is consigned.

Seek thou, my song, who 'neath Love's banners
stand,

Who know the paths where Love is wont to
stray,

And, if thou canst, be one of this same band;
For wise they are, and will not thee gainsay.

Discourse to these of what thou hast to say,
But pass him by who is not to thy mind.

When the canzonet was ended the
lovers full of love and ardour took one
another by the hand, glancing at each
other with sparkling eyes ; then they ex-
changed sweet kisses, and departed glad
in their good fortune.

The Twelfth Day.



The Twelfth Day.

NOVEL I.

Charles the Great comes to Italy at the instance of Pope Adrian, and is made emperor.



ON the twelfth day the two lovers, having again met at the accustomed spot and greeted one another with great joy, Saturnina began and said, "Since we have begun to discourse on high and worthy themes, I will now tell you how Charles the Great, King of France, came to Italy at the suggestion of Pope Adrian, who was at that time sorely pressed by Constantine, the Greek Emperor, and Desiderius, King of the Lombards, and how Charles the Great was made emperor.

Constantine, the son of Leo, the Emperor of Greece and Constantinople, had begun in Apulia to wage war with his forces against the Church, which was likewise attacked in Tuscany by Desiderius, the son of King Telofre; and, being beset by foes on every side, Pope Adrian, who then ruled the Church, realized how heavy was the assault he had to bear; wherefore he sent into France to Charles the Great, the son of King Pepin, to invite him into Italy in order that he might defend the Church from Desiderius and his followers. Charles the Great, as a devout son of the Church, therefore moved with a mighty army into Lombardy, where, after meeting Desiderius and his son in a fierce battle, he laid siege to the city of Pavia. This place he took by blockade, and he captured likewise Desiderius and his wife and children, except the eldest, and all his barons, and he made them take the oath of allegiance to Holy Church. He did the like to divers other cities of Italy,

and finally sent Desiderius and his wife and children to France, where they died in prison ; and in this way Italy was delivered from the rule of the Lombards, which had lasted two hundred and five years, by the aid of the Franks and of the good King Charles the Great, and henceforth they never came into Lombardy more.

When Charles the Great had gained the victory aforesaid he betook himself to Rome, where he had most grateful welcome from Pope Adrian and the Roman people, being greeted with the highest honour and entertained with the most sumptuous feasts. As he drew anigh Rome he dismounted at Monte Mario and went on foot into the city, kissing the gates thereof with great reverence, and visiting the churches and enriching them all with gifts, and the Romans made him a citizen. And he ruled the states of the Church in Italy, giving freedom to all, and he overcame the forces of the Emperor of Constanti-

nople, and of the King of the Lombards, and their followers. Having restored to the Church all that it enjoyed under King Pepin, and increased its possessions by adding thereto the duchies of Spoleto and Beneventum, he marched into Apulia, where he fought many battles and was the victor in all. As soon as he had put to flight or slain all those in rebellion against the Church, and given peace to the Church and to Italy as well, he set himself to attack the Saracens, who had settled in Provence, Navarre, and Spain, and with the help of his barons, to wit, the twelve paladins, he subdued these three provinces. It happened that in a certain city near the seashore, called Arles in Provence, the Saracens had collected all their forces to fight against Charles the Great, many Saracen nobles having come there, and news of this great gathering was brought to the emperor at Marseilles, which place he had taken after a battle in which he had fought with the greatest valour.

Having marched with his army near to the city of Arles, and assembled all his barons, amongst whom were Count Orlando, Archbishop Turpin, Oliver of Bretagne, the Marquis Ogier, a Dane of Denmark, Duke Namo of Bavaria, Astolfo of England, and other lords, he thus addressed them : ‘ My sons, I learn that the Saracens are here assembled to put their fortune to a final test ; wherefore I request that each one of you will speak his counsel.’ Then Count Orlando rose and said, ‘ Most reverend sovereign, albeit I am not worthy to reply in such a case, I will nevertheless make answer for all these brothers of mine, your children who are here gathered together. To us it seems well to send with all boldness the gage of battle to these our foes, forasmuch as we have God and the right on our side — and if God be with us who can be against us — and that we shape the business with our swords as in days gone by.’

Charles was filled with admiration at

listening to the noble and courageous words spoken by Count Orlando, and said, 'I fear that it may have been naught else than your earnest longing which has urged you to speak these words.' Then said Bishop Turpin, 'Sacred majesty, he has told you briefly the spirit that is in us far better than we ourselves could have told it; wherefore let us now discuss together what he has said.' Then Charles the Great despatched to the Saracens the gage of battle, which they accepted with spirit; and, when the day came upon which the issue of battle was to be tried, both of the armies set about the disposition of their squadrons with the utmost care. When the signal was given the ranks met forthwith, and began to deal and to receive the shrewdest blows, and on that field was fought one of the mightiest battles that Charles ever delivered, for a vast number of Christians fell there, and amongst them was Bishop Turpin and divers others of great valour. The battle lasted all day

and well on into the night, and in the end the Saracens were defeated, so that the city fell into the hands of Charles. And when morning came he set to work to heal the wounds of the Christian warriors; and because the dead Christians and Saracens were mingled confusedly, they could not tell one from the other, wherefore Charles prayed to God that of His grace He would let them know how to distinguish them, so as to allow the dead to be buried. Then God graciously let grow out of the mouth of each Christian a flower, while from the Saracens' mouths there sprang a thorn, by which sign they were able to know them. Moreover, that same morning they found ready prepared a hundred tombs of stone¹ wherein to bury the Christians, and this was duly done with the greatest pomp and honour. Amongst the slain they found the body of Bishop Turpin, who died for the Christian faith.

¹ Dante (*Inferno*, ix.) alludes to the tombs about Arles, "*Fanno i sepolcri tutto 'l loco varo.*"

And in this wise Charles drove the Saracens out of Provence and Navarre and Spain.

Afterwards Charles sailed over the seas, at the request of Michael, the Emperor of Constantinople, and of the Patriarch of Jerusalem, and conquered the Holy Land, which was then held by the King of the Saracens; and when he returned to Constantinople the Emperor Michael desired to give him great treasures, but he would not touch the gold, and desired only to possess a piece of the wood of the Holy Cross of Christ, and one of the nails with which He was fastened to the same, and these he bore back with him to Paris. After he returned to Paris he ruled by his might and worthiness Italy, Provence, Navarre, and Spain, and it was through his benevolence that Florence was rebuilt. I now speak only of his bounty and virtue, what though it seems meet that I should tell you somewhat of his descendants until his line became extinct

in the time of Hugh Capet, Duke of Orleans. After the death of Charles the Great his son Louis reigned as Emperor and King of France, and then his son Lothaire. And Charles the Bald was emperor two years; and Louis, the son of Louis, was King of Bavaria, and from that time forth the kingdom remained with his descendants. The next king was Louis the Stammerer, his son, but he had not the empire, which passed to Louis, the son of Lothaire. To this Louis the Stammerer were born, of different wives, two sons, Louis and Charlo-man, who ruled five years, and then died; whereupon the barons of France gave the crown to Charles the Fat, the Emperor, and son of Charles the Bald, who reigned as Emperor and King of France for five years. It was this Charles who made peace with the Normans, and alliance, and converted them to Christianity. Then he fell sick, both in mind and body, so that it was necessary to depose him, both from the empire and the kingdom.

The barons of the empire chose as emperor Arnolfo, but he was not of the blood of Charles the Great, and from this time forth no emperor ruled in France. The next emperor was Otho, the son of Hubert, Count of Argenti, who was a good man and reigned nine years. But while he was in Gascony the barons made king of France Charles the Simple, son of Louis the Stammerer, of the direct royal line; and when this news was brought to Otho, he passed from Gascony into France, and, having warred for five years, he died. This Charles the Simple reigned twenty-seven years, and during his lifetime a part of the French barons made king the son of the Otho aforesaid, who was named Rupert, whereupon many battles were fought, but in the end Rupert was defeated and slain by Charles the Simple. After this Charles was taken by a certain Rupert who was of the lineage of Otho, and he was kept in prison so long that he died; whereupon his wife passed

over into England, as she was the sister of the king of that country, and she took with her her young son, whose name was Louis. The barons chose as king Ridolfo, son of the Duke of Burgundy, who reigned two years and then died. On this account the barons of France sent into England for the young Louis, son of Charles the Simple, and made him King of France. This Louis reigned twenty-seven years, and had to wife the sister of Otho, the German Emperor, and begat two sons, Lothaire and Charles, and was afterwards captured at Lyons on the Rhone by Hugh the Great, who was his enemy. When this was told to the Emperor Otho he entered France with a great army, and, having taken the city of Lyons and delivered Louis his kinsman from prison, he next laid siege to Paris, which was occupied by Hugh the Great. He surrendered to Otho, and, peace having been made between them, King Louis was restored to his sovereignty.

After the death of Louis, Lothaire his son became king, and he reigned thirty-one years. He warred against Otho his cousin, but peace was made at last, and after his death his son, who was also called Lothaire, mounted the throne, and he reigned one year and died without heirs. And then the barons of France chose for their king Hugh Capet, Duke of Orleans, in the year of Christ 990. The good race of Charles the Great now ceased, the lineage of King Pepin, the father of Charles the Great, having reigned 236 years. And it came to pass that when the aforesaid Charles the Great returned from overseas, as it has been already related, and when he had made himself lord of Italy, Provence, Navarre, and Spain, the pestilent Romans, together with the Tuscans and Lombards, revolted from the Church and seized Pope Leo III. what time he was making a procession, and, having blinded him and cut off his hands, they drove him out. But he, being a

holy and blameless man, by God's pleasure recovered his sight, and betook himself to France to entreat Charles the Great to march into Italy and restore to the Church her liberties. Then the emperor and the pope went to Rome and re-established the Church, and restored to the pope his dominions and liberty, working vengeance upon those who had overturned the states of the Church.

Now because Charles the Great had wrought such great service to the Church, and given peace to wellnigh the whole of Christendom, the pope and all the cardinals and the Roman people deprived the eastern emperor of the sovereignty of Rome and Constantinople and Greece, and by a decree conferred the empire upon Charles the Great, King of France, as the man most worthy of the dignity. He was consecrated and crowned on the morning of Easter Day, and he reigned as emperor fourteen years, ten months, and four days, ruling the whole Empire of the West and the prov-

inces before mentioned, and even the empire of Constantinople was under obedience to him. He built as many abbeys as there are letters in the alphabet, letting the name of each one begin with its own letter. Thus he lived a holy, perfect, and excellent life, and did much for the increase of the Church of God and of Christianity. He lived seventy-two years, and many signs and tokens appeared before his death; moreover, he left great wealth for the foundation of churches and hospitals, and other religious places."

NOVEL II.

The Pisans invade Majorca and the Florentines send a guard for their city. In what way they were requited therefor.



WHEN Saturnina had finished her novel Aurette said, "I am minded to tell you how the republic of Pisa invaded Majorca, and how the Florentines protected

Pisa for them, and what reward they reaped for their services.

In those days, when the Pisans were wellnigh the masters of our seas, they determined to make a descent upon Majorca, which was occupied by the Saracens, and having settled upon this expedition they collected in haste their whole force of ships, galleys, and other craft, and set in order a fine fleet. When this was furnished with all necessary stores they set sail; but, before the fleet had gone beyond Vada, the people of Lucca, knowing that none were left in Pisa save old men and women and children, sent an army to seize the city. The Pisans, hearing of the invasion from Lucca, went back with their fleet, through fear of losing their city, and the people of Lucca, when they heard how the Pisans had returned, retreated homeward. But the Pisans, having raised their force for the attack on Majorca, and spent much treasure over the same, took this as a great scandal, and resolved to send word

to the Florentines and beg them to protect Pisa for them until they should have returned. An embassy was sent, and the Florentines, as benevolent neighbours, despatched a large force; whereupon the Pisans set sail. The Florentines encamped some two miles outside Pisa, and the commander gave orders that no one should enter the city under the pain of hanging, save where the honour of a lady might be in question.

It happened that a son of the commander, being a passionate youth, heard tell of a Pisan lady of surpassing beauty, and fell in love with her through hearing of her beauty, without ever having seen her. He set his heart on beholding her, and, without farther ado, he went into Pisa one feast day and got sight of her, and then returned to the camp, without having been guilty of an unseemly word or deed. When his father heard that he had been to Pisa, he caused him to be seized, and then inquired of him whether he had entered

the city, and the youth replied that he had, but that he had neither done nor said aught unbecoming, but his father cast him into prison and let prepare for his execution. When the old folk who were left in Pisa heard thereof, they went out to the camp, and begged the father that he would mercifully consider the age of the ill-fated youth ; but he, for that his son had disobeyed his orders, would not listen to their prayers. The mother, having learned the doom given by the father upon the son, besought him by letter that he would not rob her, who had no hope of further offspring, of her only son ; but her husband, regarding not the prayer of his wife or of the others, got ready for the execution of the son. The Pisans, however, made a protest, saying they were loth that such a deed should be wrought upon their soil, and on this account the commander bought from a peasant a patch of ground, upon which he erected a gibbet, and hanged his son thereon, doing

this to serve as an example to his other men, so that the Pisans should have no cause to complain of the Florentines.

And in this manner the Florentines guarded the city until the Pisans returned victorious from Majorca, and in token of their success they brought back two columns of porphyry, which were endowed with such virtue that, if anyone should have lost aught of his goods, he would behold the thief with the thing stolen in his hand if he should stand by the columns aforesaid. Likewise they brought back a door inlaid with metal. The Pisans, when they returned, laid their prizes before the Florentines in order that they might choose one or the other, either the columns or the door. The Florentines took the columns;¹ whereupon the Pisans out of envy marred their beauty with fire and smoke, and destroyed their brightness, wrapping them

¹ "*Le dette colonne sono quelle che sono boggi diritte dinanzi alla porta di San Giovanni al Duomo.*" — Gio Villani, iv. 30.

the while with scarlet cloth. And this was the recompense which the Pisans made to the Florentines for the guard which they had kept over their city. The Florentines were greatly offended by the trick ; nevertheless, this was not the beginning of the ill will which reigned between the communes of Florence and Pisa.¹ This first discord arose in the year of Christ 1220, when the Emperor Frederic II. and the Empress Costanza were crowned at Rome by Pope Honorius III. with the most splendid pomp and feasting. It was on the day of St. Cecilia, and all the communes of Italy sent thither ambassadors to do honour to the emperor. Now the Florentines, and the Pisans as well, sent embassies to Rome, and it chanced that there was then living in the palace of the Annibali

¹ This flout may have been the origin of the popular proverb, "*Fiorentini ciechi, Pisani traditori.*" Boccaccio repeats this story with variations, but refuses to consider the source of the aforesaid proverb. Ser Giovanni, Day XI., Novel 2, traces it to Florentine credulity as to Attila's promises.

a very worthy cardinal, named Messer Pantaleone, who invited to dinner the Florentine ambassador. The cardinal had a very beautiful little French house-dog, which the ambassador begged as a gift, and the cardinal straightway gave it to him. The next morning he invited the Pisan ambassador, who in like manner asked for the dog, and the cardinal, forgetting that he had already given it away, gave it to him. The following day the Florentine sent for the dog, which the cardinal handed over, and afterwards the Pisan also sent for the same, and, when he learnt how the Florentine had already got it, he was mightily angered thereanent.

One day, when they were riding for their pleasure, the two ambassadors met, whereupon they exchanged many unseemly and shameful words on the score of the dog aforesaid, and from words they came to deeds, in which the Florentine was worsted, for the Pisan had with him an armed band. But the Florentine

called together all his fellow-citizens who were then at the court of the emperor and the pope, and, having fallen upon the Pisans, brought great loss and dishonour upon them; whereupon the Pisans wrote home and told how they had been used. Then the commune of Pisa forthwith seized and detained all the wares belonging to the Florentines — and they were many and rich — which were then in Pisa, and the commune of Florence sent again and again to Pisa, begging that the merchandise might be given free passage, and recounting the service which Florence had done to Pisa in times past. The Pisans excused themselves by saying that the goods aforesaid had been mislaid, and they could not take the trouble to find them; to which the Florentines replied, ‘If you will not restore them to us, we will see whether we cannot regain them sword in hand, even though you were ten times the masters of sea and land that you are.’ The Pisans sent answer that

if they should ever hear tidings of such attempt on the part of the Florentines, they would cut them off forthwith.

Then the commune of Florence, perceiving in what manner it was being insulted by Pisa, set in motion a large force, and led the attack against that city ; whereupon the Pisans advanced to meet their foes, showing all the courage of which they had boasted. They met at Castel del Bosco, and engaged, and fought a most determined battle ; but in the end the Pisans were overthrown, with the capture of one thousand three hundred of the stoutest citizens ; and thus the pride of the Pisans was beaten down. Now you have heard tell how the discords between the Pisans and the Florentines began, and who had to bear the blame of stirring up the same. Nevertheless, it seems to me that in every war the Florentines have been in the wrong, and have been worsted as well. The thing done commends the end, for the

Florentines are still subject to the spite of their foes."

When Aurette had brought his novel to an end, Saturnina sang the following canzonet :

He who knows love, and has a heart of gold,
Will never lose his way, or leave the fold.

And should he find upon his lady's face
Some glance or mood which leaves him ill-
content,
Despair he will not, nor hold back his pace,
But like a hero bear his punishment,
And rule his life with fitting argument,
As love may will — cast down, abashed, or bold.

And whosoever will Love's doctrine learn
Must have a heart resigned to suffer ill ;
Nor must he at each trifle faint and turn,
But ever haste to do his lady's will.
Thus he who suffers shall his course fulfil,
And flowery garland shall his brow enfold.

What though you call him rash who stakes his
henc

Upon the humour of a lady's eyes,
Still he will 'scape the snare that lurks unseen

Who keeps his mind from subterfuge and lies ;
His lady, too, will give in gracious wise
Her heart and life into her lover's hold.

Go now, my song, to Love, who is my lord,
And careful be his precepts to obey,
And let this message be proclaimed abroad,
“All lovers now their dames due service
pay ;”
For ladies wise and prudent are alway,
And grace and light divine their hearts enfold.

When the song was finished, the two
lovers clasped each other by the hand,
and exchanging their words of gratitude,
they bade farewell in gracious fashion,
and each one departed, God speeding.

The Thirteenth Day.



The Thirteenth Day.

NOVEL I.

*How the parties of the Neri and the Bianchi
first arose.*

AS soon as the two lovers had come back to their wonted meeting-place on the thirteenth day Aurretto said : “ I desire to-day to tell you the origin of the parties of the Neri and the Bianchi,” and thus he began :

“ In the days when Pistoia was a city of note, there dwelt therein a noble family, the Cancellieri, who were descended from a certain Messer Cancelliere who had dealt in merchandise, and made no small gain by traffic. This gentleman had left by his two wives divers sons, all

of whom by reason of their wealth were cavaliers, worthy and excellent gentlemen, high-minded and courteous in every respect. The family grew so fast that in a short time it numbered more than a hundred men-at-arms; and in this family, which was more powerful in wealth and numbers than any other in the country round, there arose, by reason of a certain waiting-maid,¹ who in sooth was very fair and charming, an ill-starred quarrel in words and in hurtful blows as well. On this account they were divided into two parties, the one called the Cancellieri Bianchi, who took descent from the first wife, and the other the Cancellieri Neri, who were sprung from the second. After these factions had met in a fight in which the whites had overcome the blacks, the victors, desiring to let the occasion be one of healing the feud, sent the person through whom the strife

¹ Orig., "*per una fantesca, che era assai bella e graziosa.*" Neither Villani nor Macchiavelli makes mention of the *fantesca*.

had first arisen to beseech mercy and pardon from the Neri, who had been made to suffer wrong from his deed, in the hope that this act of humiliation would win kindly response.

Wherefore this man who had wrought the offence, having made his way into the presence of the injured party, knelt down humbly and besought pardon for the love of God, begging that they would wreak upon his person whatever vengeance they would. Then certain of the younger members of the injured party took the man, and, having led him into a stable, said to him, 'Stretch forth thy right hand;' whereupon he, quaking with fear, cried out, 'I beg you to show me pity, forasmuch as you cannot wreak greater vengeance on me than by refraining from punishing me when you have power to do what you will.' Then they laid his hand by force upon a manger and struck it off. This deed caused great commotion in Pistoia, and the party of the Neri was greatly censured there-

anent; and by this means all Pistoia was divided into two parts, the one faction holding with the Neri and the other with the Bianchi, and divers fights took place between them. The citizens, fearing lest these aforesaid might stir up a rebellion in the land, with respect to the Guelf party, referred the matter to the Florentines in order that they might make peace. Then the Florentines seized the country, and caused the parties aforesaid to remove to the confines of Florence; and there the Neri found shelter in the houses of the Frescobaldi, and the Bianchi in those of the Cerchi nel Garbo,¹ on account of the kinship between them. As soon as this accursed seed was sown in Florence the city was divided into two factions, one portion of the citizens adhering to the Neri and the other to the Bianchi. The Cerchi were the chiefs of the Bianchi and the

¹ Dante (*Inferno*, vi.) calls the Bianchi "*la parte selvaggia*," because these Cerchi came from the forest lands of Val di Sieve.

Donati of the Neri, and the seed of discord was multiplied in Florence so vastly that again and again strife was stirred up thereanent, and much waste and ruin made, whereas for a long time before this peace and quiet had reigned.

It came to the hearing of Pope Boniface how Florence was being devastated by faction ; so he sent the Cardinal of Acquasparta¹ to compose the feud, and the cardinal aforesaid did what he could, but this, in sooth, was naught. Not being able to heal the discords, he departed, leaving the city under an interdict, and Florence, being in such perilous case, was all day under arms. Messer Corso Donati, with the Spini and the Pazzi, the Tosinghi and the Cavicciulli, and their citizen adherents of the Neri, sent word to Pope Boniface, the commanders agreeing thereto, begging him to send some high personage to the court of France to ask for the despatch

¹ This episode is described in Day XXII., Novel 2, where the peacemaker is called the Cardinal of Prato.

of a force which should establish them in power, and beat down the Bianchi, and to give whatsoever aid was possible. As soon as this was known Messer Corso Donati and divers other leaders of the party were declared outlaws, as to their persons and estates. They were fined a large sum of money, and when they had paid this they were conducted to the frontier. Messer Corso Donati betook himself to Rome, and used such persuasion with Boniface that the pontiff sent word into France to Messer Charles of Valois, the king's brother, to whom he made known his intention of making him King of the Romans, that is, Emperor. Induced by these promises Charles invaded Italy and reinstated Messer Corso and the Neri in Florence, thereby giving cause for manifold evils in the future, forasmuch as the entire party of the Bianchi, whose power was now crippled, were plundered of all their wealth. Then Charles became the foe of Pope Boniface, and was ultimately the cause

of his death, for the pope, who had promised to make him emperor, kept not his word ; wherefore it might be said that this accursed seed of discord brought the most fatal calamities upon Florence and Pistoia and all the other states of Tuscany, and furthermore led to the death of Pope Boniface VIII."

NOVEL II.

How Pope Celestine renounced the papacy.

WHEN Aurette's novel had come to an end Saturnina began and said, 'I am now minded to tell you a story with which you will surely be pleased,' and she spake as follows :

"At the time when the papacy was vacant through the death of Pope Nicolas of Ascoli, a space of two years elapsed without any election owing to the quarrels of the cardinals, who were sharply divided, each one of the factions wishing

to name as pope one of its members. It happened that the cardinals assembled in Perugia were sharply pressed by the citizens to elect a pope, when at last, by God's will, they agreed to elect someone not of the college, but a certain holy man, one Pietro del Murrone of the Abruzzi. This man was a hermit who followed the most ascetic rule of life, and, to better renounce the vanity of the world, had abandoned the monastery which he had founded, and gone to live a life of penitence in the mountains of Murrone above Sulmona. After his election and coronation he took the name of Celestine, and, by the advice of King Charles of Sicily he created forthwith twelve cardinals, the greater part of them from beyond the mountains. Afterwards he went with his court to Naples, where he was received by King Charles with much reverence and devotion. But for the reason that he was an unlearned man of simple life, troubling naught about the pomps of the world, the car-

dinals took small account of him, and began to suspect that they had done no good service to the Church by the election of such a pope; wherefore, when the Holy Father heard report of this discontent, he, feeling distrust of his power to rule the Church, and rather prone to serve God than to take part in worldly splendour, sought by some means or other to renounce the papacy.

Among the cardinals there was a certain one named Messer Benedetto Gaietani d'Alagna, a man of counsel, and of vast experience in temporal affairs. He desired greatly to attain the papal dignity, and with this design he had tried to procure the same from King Charles, and had indeed got promise of his support already. This cardinal went to the pope, knowing that he would fain be rid of his dignity, and advised him to publish a decree setting forth that every pope might for the good of his soul renounce the papacy. He moreover put before Celestine the example of St. Clement,

whom St. Peter, when dying, had named as his successor; but St. Clement, for the good of his soul, would not take the succession, and before him came St. Linus and St. Cletus, and then Clement became pope. And according to the advice of the cardinal aforesaid Pope Celestine issued the decree, and then, having assembled a consistory of all the cardinals, made a declaration, and in their presence divested himself of the tiara and the papal robe and renounced the papacy.

But there are many who affirm that the cardinal aforesaid went one night by stealth to the head of the pope's bed with a trumpet, upon which he sounded three blasts; whereupon the pope said to him, 'Who art thou?' The cardinal who bore the trumpet replied, 'I am the angel of God, sent by Him to thee, His most devoted servant, and I declare to thee on His behalf that it behoves thee to have care for thy immortal soul rather than for the pomps of the world;' and

then he departed. After this Pope Celestine had no rest till he should renounce his office, and, this done, he left the court, and once more became a hermit and did penance without ceasing. Thus Celestine was pope for the space of five months and eight days, and his successor was Messer Benedetto Gaietani, who was known afterwards as Pope Boniface VIII.¹ There was furthermore a saying that Pope Boniface caused Celestine to be seized in the mountains of Santo Agnolo in Apulia above Ostia, where he had retired to perform his pen-

¹ The episode of the trumpet is not found in Villani, but Boccaccio in his *Comento* on Dante recounts it. Gower, in *Confessio Amantis*, bk. ii., writes :

“ This clerk when he had heard the form,
How he the pope shuld enform,
Toke of the cardinal his leve
And goth him home, til it was eve,
And prively the trompe he hadde
Til that the pope was abedde.
And at midnight when he knewe
The pope slepte, than he blewe
Withlin his trompe through the wall
And told in what manner he shall
His papacie leve and take
His first estate.”

ance, and cast him into prison in the mountains of Sulmona, where he was afterwards put to death, so that he might not by his living presence stand in the way of the election of Boniface ; forasmuch as many Christians held Celestine to be the rightful pope, notwithstanding the renunciation he had made, maintaining that a dignity so high as the papacy could not be shaken off by any decree whatsoever, but that he who might once be made pope must needs remain pope to the end of his days, and on account of this contention Pope Boniface compassed Celestine's death. After his death God is said to have shown many miracles through him ; and, so greatly did the fame of his saintly life increase, in the time of Pope John XXII. he was canonized under the style of San Pietro del Murrone."

At the close of the story Aurette said, "This novel, certes, is one full of interest, and now I will sing you my canzonet." And he sang as follows :

Lady, shall I find ever peace from strife,
I who love thee far dearer than my life ?

Thou canst alone restore the mood serene
To that one faithful heart so true and warm ;
So fold him close within thy loving arm,
Him who will serve thee as his fancy's queen.
Let not love go while yet thy spring is green ;
Use well thy lusty hour, ere time grows late ;
For happy shall they be, and fortunate,
Who in their youth the slaves of Love have been.

On what pretext canst thou withhold thy heart
From him who is thy slave obedient ?
Who feels within his breast the burning smart
Of fires which nor by day nor night are spent.

Love will not bide with cruelty for mate,
Nor show his power to souls that are unkind.
He seeks the tender heart and gentle mind
Which he may with his fire irradiate.
Thus doth he make his grace and sweetness plain
To me, thy slave, and holds me in his chain.

My song, to that bright star now wing thy way,
The star I love, and for my ensign take.
Then, in thy courteous fashion, thou shalt say
How passion plague my being doth unmake,
And ask her if my soul must pine away,
In woe unspeakable, for her sweet sake.

As soon as the song was finished the two lovers brought their pleasant discourse to an end for that day. Then they took one another by the hand, and each departed.

The Fourteenth Day.



The Fourteenth Day.

NOVEL I.

After Celestine, Boniface the Eighth was elected pope. Certain of the great deeds he wrought during his papacy, and how he met his death at the hand of the King of France.¹



ON the fourteenth day the happy lovers went once more to their wonted place of meeting, and then Saturnina said, "I will tell you to-day how Pope Boniface was elected, and of some of the great things he did while he was pope, and how the King of France, in the end, was the cause of his death.

After the Cardinal Messer Benedetto Gaietani d'Alagna had, by his cunning persuasion, induced Pope Celestine to

¹ Philip the Fair.

lay down the papacy, he made so great interest with Charles, King of Sicily, who was then at Naples, that he was elected pope by the votes of the twelve cardinals whom Pope Celestine had created at the instance of the king aforesaid. As soon as he was elected pope he left Naples for Rome, where he was crowned, and after the ceremony he took the name of Boniface. He sent a legate into France to make peace between the King of France and the Flemings, and at the same time found himself embroiled with the chiefs of the Colonnas at Rome, for these had thwarted him in divers affairs, and especially by the opposition which Messer Jacopo and Messer Piero Colonna, who were cardinals, had shown to his election. Wherefore he thought of naught else than how he might work their undoing. And it came to pass that, after the papal court had declared its hostility to his house, Sciarra Colonna, the nephew of the aforesaid cardinals, seized upon a certain treasure

of the Church ; whereupon the pope pursued the whole of the Colonnas by the law, and deprived the two cardinals of their hats and all their honours. He took away from all other members of the house, lay and clerical alike, their temporal and spiritual offices, at the same time destroying their palaces and houses in the city. Thereupon they declared war against the pope, for they were very powerful through the possession of the city of Palestrina, and Nepi, and Colonna, and many other strong towns.

On this account the pope granted remission of sins, and of penance likewise, to all those who would join the crusade against the Colonnas, and he let gather an army before the city of Nepi. The commune of Florence sent six thousand well-armed men, and the host there assembled was so mighty that the city surrendered itself to the pope ; but great numbers of the soldiers sickened and died by reason of the unhealthy air,

wherefore they made enemies of the people of the country, who drove them out of the district. In the year of Christ 1300 the pope desired to celebrate the jubilee with all faithful Christians, and he did this in the following wise. He ordained that every Roman citizen, male or female, who during the year aforesaid should visit for thirty days in succession the churches of the blessed apostles St. Peter and St. Paul, and any person, not being a Roman, who should do the same for fifteen days, should be granted complete absolution of all sins, if they should confess, or be in the mind to confess. Moreover, he exhibited every Friday and every solemn festival the holy winding-sheet of Christ, which was in St. Peter's; and on this account the greater part of the Christians then alive made a pilgrimage, which was the most marvellous thing that ever was seen; for that there were continuously in Rome, over and beyond the Roman people, two hundred thousand pilgrims, in addition to

those who were on the road going and coming. All men were orderly, and duly provided with victuals both for man and beast, and strife and uproar were unknown.¹

This pope in the course of his life wrought many noteworthy deeds, and was well disposed towards the commune of Florence, especially towards those who belonged to the Guelf party. Though he himself sprang from a Ghibelline house, he became a Guelf when he was elected pope, and did many things in the interest of the Guelf party. At the instance of the Guelfs of Florence he sent into France for Messer Charles, the Count of Valois and brother of the King of France, promising to make him King of the Romans, that is to say, to put him in possession of the Empire. On this account Charles set forth and came to Rome with five thousand cavaliers of France, and many counts and

¹ This was the Great Jubilee referred to by Dante, *Inf.*, xviii., *Purg.* ii.

barons ; then he went into Tuscany and restored to its estates the Guelf party which had been driven out, and lastly he marched into Apulia at the pope's request, where he did many deeds in the interest of the Church. After this it came to pass that Charles went back to France to take part in the war which the king his brother was waging against the Flemings, the French having been severely worsted. The pope was sorely wroth with him on this account, and did not find him to be the high-hearted and courageous prince he could have wished ; wherefore he confirmed Albert of Austria as King of the Romans. For this reason the King of France held himself to have been grossly tricked and duped by the pope, and out of spite forthwith began to treat with great honour Messer Stefano Colonna, the foe of Boniface. Moreover, he seized the Bishop of Paluta, and enjoyed the revenues of every vacant bishopric, and confiscated its estates ; so the pope, who was proud and

resentful, and burning to make his mark in the world as a courageous and powerful prince, was no sooner informed of the spiteful dealing of his foes than he stirred up malice and ill-will everywhere, and allied himself with all the foes of the King of France. To begin, in order to justify his contention, he sent word to all the prelates of France that they must repair to his court, but the king forbade them and would not let them go ; wherefore the pope was wroth exceedingly against the king, and brought forward arguments and decrees to prove that the King of France, as well as all other Christian kings, was bound to recognize the apostolic see as over-lord both in temporal and in spiritual affairs ; and this saying he caused to be proclaimed even in France. The king treated in evil and shameful wise the messenger who bore the letter, and on this account the pope excommunicated him. Then the king, to show cause for his view, summoned to Paris a great gathering of

the clergy, to which came the prelates and all the barons of the kingdom, and he both excused himself, and brought against the pope divers slanders, and articles in which he accused him of simony and heresy and homicide and numberless other offences, alleging that he ought to be deposed. In this way there sprang up between the pope and the King of France that feud which came to such an evil issue; and in the course of this quarrel every member of either party was fain to work the ruin of his foe on the other side.

The pope attacked the King of France by excommunication, so as to drive him from his kingdom; and with this end in view he showed favour to the rebellious Flemings, and was eager that King Albert should come to Rome to be blessed by him as emperor, in order that he might snatch away the empire from Charles, albeit he was the ally of the papacy, and stir up a war against the King of France upon the German fron-

tier. King Philip, on his part, did not sleep ; but, after much deliberation and counsel taken with Stefano Colonna and others of his nobles, he sent into Tuscany Messer Gilio di Langreto of Provence, a clear-headed man, and Messer Musciatto, a Frenchman, well supplied with money, and they arrived at the castle of Staggia, which belonged to Messer Musciatto, and there they abode some days, sending out messages and letters, and letting come to them divers persons with whom they desired to speak privily. To the people round about they made believe that they had come there to treat for peace between the pope and the King of France ; but under pretence of negotiating they were plotting how they might seize the person of the pope, scattering money freely and corrupting the nobles of the land and the citizens of Alagna. The pope knew naught of these intrigues, nor did he take any care of himself, and if, in sooth, he had known aught, he would not, by

reason of his great courage, have taken any heed thereof; which thing, peradventure, was ordained by God's will by reason of the grievous sins of the pope. Sciarra Colonna, with his three hundred horse and foot, and the forces of Scappino and of the other barons of Campagna, and those of the sons of Messer Matteo d'Alagna, and of the faction of the cardinals who were privy to the plot, entered Alagna early one morning with the ensigns and banners of the King of France, crying, 'Long live France!' and overran the whole of the district without opposition; thus almost all the people joined the rebel standard. Having come to the palace they fell upon the pope, and seized him without meeting any resistance, forasmuch as the assault came unexpectedly upon the pope and his followers, who kept no guard.

As soon as the pope heard the uproar, and saw how he was forsaken by all those about him—for the cardinals had fled and concealed themselves through



fear — and that his foes had seized the country and the castle where he abode, he gave himself up for dead ; but with his bravery and stout-heartedness he cried out, ‘ By such treachery Christ willed to be taken, and it seems that I am to fare in like fashion ; so, if I must die, I will die as a pope should.’ Whereupon he clothed himself with the mantle of St. Peter, and set the crown of Constantine upon his head, and took the keys and the cross in his hand, and seated himself upon the papal chair. Then Sciarra and certain others of his foes approached him, mocking him with abusive words, and they laid him in hold, and all those of his household who had remained with him. But by the will of God, who would not that the papal dignity should suffer outrage, no one dared to lay hands on him, but they left him arrayed as he was, under easy restraint, and betook themselves to plunder. The pope remained for three days overwhelmed with grief and shame ; but as

on the third day Christ rose again, it pleased God that his vicar should be delivered in like manner; wherefore, without being urged on by entreaties, but moved only by the divine power, the people of Alagna were advised of their error, and rose in arms, crying, 'Long live the pope and death to the traitors!' They scoured the country and drove away Sciarra Colonna and his band, killing and capturing divers of the same, and set the pope and his household at liberty. The pope, though he was now free and his foes driven away, did not regain his spirit, for he had fully realized in his mind the anguish of his present misfortune; so he set forth at once with his court from Alagna, and returned to St. Peter's in Rome, to hold a council, to let men know of the affronts which had been put upon him, as well as to avenge himself upon the King of France and all others who had outraged him.

But through God's pleasure, and

through the grief which he nursed in his heart on account of the shameful usage he had received, a distemper attacked him as soon as he arrived at Rome, and he chafed with rage like one mad, and in this wise the high-souled and intrepid Pope Boniface passed out of this life. This event took place in the year 1303, on the twelfth day of October, and the pope was buried with great pomp in a chapel at the entrance of St. Peter's Church, which he had caused to be made during his lifetime. This pope was well versed in the Scriptures and of high intellect, a man of great forethought and experience, of vast knowledge and memory. He was of the haughtiest and proudest spirit towards his foes, indomitable, and a source of dread to men of all kinds. He raised and exalted the dominion and authority of the Church, and he made the cardinals, Messer Gilio da Bergamo and Messer Ricciardo da Siena and Messer Dino Rossino di Mugello,

the chief masters of laws and decretals ; and, together with the aforesaid, he, who was himself a most skilled decretalist and master in divinity, composed the six books of the decretals, which are in sooth the source of light for all books and decrees. He was generous to all those who pleased him, provided they were persons of worth, and greatly inclined to the pomps of the world. He was according to his position very rich, neither finding nor making any scruples for gathering wealth for the exaltation of the Church and of his nephews. In his time he conferred the cardinal's hat upon many who were his friends and associates, and amongst these were two of his nephews, very young men, and a half-brother on his mother's side. Many of his kinsmen of the little city of Alagna he made bishops and archbishops. Certain of his nephews he made counts, and left to them great riches ; and, after his death, they showed themselves stout warriors, and wrought great vengeance

upon the foes who had betrayed the late pope, spending freely, and maintaining at their own charges three hundred Catalan horsemen. With their force they dominated all the Campagna of Rome, and if the pope had been alive, and had seen what doughty men-at-arms they were, he would assuredly have made them great lords of court.

It should likewise be told that, by reason of the offences wrought by the King of France in this affair, his sons were all disinherited. There is no need to marvel at this manifestation of God's will, for the pope was more worldly than was becoming to one in his position, and he wrought many things displeasing to God, so that God compassed his death by the methods aforewritten. Moreover, God punished the King of France, the transgressor, not so much for the offence against the person of the pope, as for that against the divine majesty, the earthly manifestation of which is found in the pope himself."

NOVEL II.

Now it came to pass that the court of Rome crossed over the Alps and settled at Avignon.



AS soon as the last novel was ended Aurette began and said, "I will now tell you how and why the court of Rome crossed over the Alps and found a home in Avignon.

On the death of Pope Boniface the college of cardinals elected Benedict XI., a member of the preaching friars and a Trevisan. He was of very low origin and had no kinsfolk, having been brought up in Venice, where he had become a friar preacher. He was a man of great learning and holiness, and had been made a cardinal on account of his worth and seemly life by Boniface, whom he now succeeded in the papacy. But he had held this dignity only eight months and a half when he died at Perugia in the following wise. In the month of July,

1304, when the pope was at table, a serving youth, who wore the livery of the monastery of Santa Petronella in Perugia, presented to him some figs in a silver basket as the gift of the abbess of the monastery aforesaid, who was his penitent. The pope accepted the figs with the greatest pleasure, in token whereof he ate several of them without suspicion ; but falling sick afterwards, it was noised abroad that the figs had been poisoned, and a belief arose that he died through eating the same, and he was buried by the preaching friars, being a member of that order. He was indeed a man of holy and righteous life, and it was by reason of his worthiness that he was poisoned. It happened after the pope's death that the college of cardinals broke into two sections : of one of these the leaders were Messer Matteo Rosso degli Orsini and Messer Francesco Gaietani, the nephew of Pope Boniface ; and the other section was swayed by Messer Napoleone degli Orsini dal Monte and

the Cardinal of Prato. The last-named were set upon restoring the Colonnas, their kinsfolk, to their estates, and were friendly to the King of France and adherents of the Ghibelline party. After the cardinals had been for more than nine months in conclave, and had, moreover, been strongly urged by the Perugians to elect a pope, but without coming to a decision, it chanced one day that Cardinal Francesco Gaietani and the Cardinal of Prato, who was a man of the most subtle mind and exceedingly well versed in temporal affairs, met in a private place, and Da Prato spake thus, 'We are acting greatly amiss in not electing a pope;' whereupon Messer Francesco replied, 'This rests not with us,' and Da Prato went on to say, 'If I can hit upon any legitimate scheme, will you accede thereto?' and Gaietani replied that he would. Having discussed the matter more minutely they came to the agreement that one party should nominate three ultramontanes, men fitting to fill the chair of

Peter, and that the other party, at the expiration of forty days, should proceed to the election of whichever of these seemed most acceptable, and that he should be chosen pope.

Messer Francesco on his part assented to the selection of the three, deeming that his party would reap advantage thereby, and they chose three ultramontane archbishops, all of whom had been advanced by Pope Boniface, his uncle, and who were, moreover, well affected to Messer Francesco and foes of the French king. He thought that any one of these when elected pope must needs favour his party's cause, and he reckoned especially upon the Archbishop of Bordeaux. Now the astute Cardinal of Prato in like fashion placed his hopes upon this same man, notwithstanding he was ill affected towards the King of France on account of the injuries done to his people by Messer Charles of Valois in the Gascon war. Da Prato knew him for a man greedy of honours, like

most Gascons, and for this reason he trusted to bring him to the king's side by due rewards. Therefore he and his party in the conclave laid their plans, and agreed upon the same; and, having set in order the letters of the other cardinals of his party, he wrote word to the King of France concerning all they had resolved to do. With so great promptitude did he despatch this business that the tidings thereof were sped from Perugia to Paris in eleven days — tidings which let the King of France see that now was the time when he must choose them as friends or foes.

The king having received the letters aforesaid, and decided that business of this sort demanded speed beyond aught else, sent by messenger letters written in a friendly spirit towards the archbishop and his followers, informing him that the king desired an interview, forasmuch as he had somewhat of the highest moment to discuss with him. Having taken horse with a small following, the

king came in six days to a remote abbey in the country of San Giovanni Angelini, whither the archbishop was expected to repair. When they had met and had heard mass together, and had sworn faith upon the altar, the king, addressing the archbishop in friendly discourse, pledged himself to reconcile him with Messer Charles, concluding with these words: ‘Now look you to this, it lies in my power to make you pope, and for this reason I am come hither. Therefore you must promise to do me six favours; and, your promise given, I will cause you to be advanced to this honour. To prove to you I am not using vain words, behold here the letters of both parties of the cardinals.’ The Gascon, who was burning to be made pope, cast himself at the king’s feet when he saw that he had power to procure his election, and said, ‘My lord, I now see that thou lovest me, and that in lieu of hatred thou art loading me with kindness, so thou mayst count upon

me, for I am anxious to serve thee.' The king having raised him up, kissed him on the mouth, and then said, 'The six favours I ask of you are these: The first is that you procure my reconciliation with the Church and pardon for the misdeed of the seizure of Pope Boniface. The second, that you get removed from myself and from all my followers the curse of excommunication. The third, that you grant to me the tenths of all my kingdom for five years. The fourth, that you promise to consign to shame and oblivion the memory of Pope Boniface. The fifth, that you restore to the cardinalate Messer Jacopo and Messer Pietro Colonna. The sixth I keep in my bosom, to be told elsewhere and at some other time.'¹

The archbishop gave his promise, and confirmed it by an oath sworn over the body of Christ; moreover, he gave

¹ What this sixth condition was has never been known. One theory is that it related to the suppression of the Templars.

to the king as hostages his brother and two of his nephews ; whereupon the king promised on his oath to make him pope, and they went their several ways with great pomp and rejoicing. The king took with him the hostages under the plea of making peace between them and Messer Charles, and returned to Paris, whence he wrote to the Cardinal of Prato and to the others what he had done, and that they should, without hesitation, make choice of Messer Ramondo del Gotto, the Archbishop of Bordeaux, as pope, the aforesaid being his trusted and perfect friend. The business was so pressing that the king's letter to the Cardinal of Prato, written with all secrecy, came to hand, by God's pleasure, after a lapse of thirty days. As soon as the cardinal received the same, he showed it to those of his party, and then sent word to the rest of the college that, when it should please them, a conclave might be held, so that they might carry out the pact settled between

them. When they were come together the aforesaid Messer Ramondo del Gotto was chosen by the influence of the party of the Cardinal of Prato, and then his selection was accepted and confirmed with the greatest joy by both parties, all singing aloud the *Te Deum laudamus*, and a part of them knowing naught of the treachery which was afoot, but rather believing that they had now a pope in whom they could trust. When the notices of the election were published, a great uproar arose amongst the retainers.

This election took place on the fifth day of June, 1305, the papal chair having been vacant ten months and twenty-eight days. When the tidings of the election were taken to the pope, who was beyond the Alps, he accepted the office with much joy, taking the title of Clement V. He forthwith sent out a message citing all the cardinals to be present at his coronation in Lyons, a city of Burgundy, and he sent a similar notice to the Kings of France, England,

and Aragon, and to all the nominated barons on that side of the Alps. Whereupon the greater part of the Italian cardinals understood that they had been tricked, for they had believed that the pope would repair to Rome for his coronation, and Messer Matteo Rosso degli Orsini, who was the prior and the senior member of the college of cardinals, and who, moreover, had unwillingly joined the pact aforesaid, said to the Cardinal of Prato, as soon as he perceived how he and his party had been duped over the matter, ‘ You have had your desire in letting the court be taken beyond the Alps ; but, if I know aught of the Gascons, long time will pass before the chair of Peter returns to Italy.’

As soon as the pope and the college had arrived at Lyons on the Rhone, he was crowned and consecrated on Martinmas day in the presence of the King of France, and of Messer Charles of Valois, and many other barons ; and, according to the promise he had given, he took off

from the king the ban of excommunication, and made him a sharer of all the honours and beneficences of the Church. Likewise he granted to him for five years the tenths of the kingdom, as he had agreed, and in the Lent ensuing, at the instance of the king, he created, twelve French cardinals. He gave back the cardinalate to the two Colonna cardinals, and withdrew with his court to Bordeaux, where the Italians, both cardinals and others, were very ill looked upon. And for this reason the court finally left Rome in the year 1305."

As soon as the novel was finished the fair Saturnina began her canzonet in these words:

What though fell Fortune strike with wrath *amain*,
Despair not thou thy welfare to regain.

But he must keep a watchful mind
Who would recoup his treasure lost,
And dare, and cast all fear behind,
Fortune defy, nor count the cost.
So may repair his vessel tempest tost,
And when his hand is full, may put aside his *gain*.

And he whose courage glows within
On Fortune's smile need never wait,
But bold of heart he sure will win
His treasure, reft by fraud or fate.
And wise men oft their losses will abate ;
For strong the hand of him who is of knowledge fain.

Risk not thy bark in every blast,
Nor in the storms ill fortune sends ;
For no one loves his lot as cast,
But what he misses aye commends ;
Let him who for his dear desire contends
Seek one who knows his want, nor will he seek in
vain.

Go now, my song, to those whom Fate
Scourges with stripes as sharp as mine ;
Bid them, would they their woes abate,
Check rash desire and cease to pine ;
Let rest and haste, and ruth and wrath, combine,
And treat all censure harsh with scoffing and disdain.

As soon as the song had come to an end, the two lovers clasped each other by the hand, and kissed lips lovingly, and departed.

The Fifteenth Day.



The Fifteenth Day.

NOVEL I.

How the world is divided into three parts.



WHEN the comely pair of lovers returned on the fifteenth day to begin their wonted discourse, Aurette said, "Forasmuch as we have for several days given over our fabulous tales and have dealt with moral themes, I am minded to-day to tell you how the world comes to be divided into three parts.

We find from the Bible history that Nimrod¹ the giant was the first to let

¹ Dr. Moore, "Studies in Dante," p. 73, traces the rise of the giant legend as applied to Nimrod. It first appears in St. Augustine. Ser Giovanni probably derives his idea from Dante, *Inferno*, :

assemble a nation, and that through his power and vast following he became the leader of all the issue of the sons of Noah, which consisted of seventy-two persons, that is to say, twenty-seven descended from Shem, the eldest, twenty from Ham, the second, and twenty-five from Japhet, the third son. This Nimrod was the son of Cus, the son of Ham, and through his pride he thought to set himself up as a rival to God, saying that he was lord of earth as God was lord of heaven. Moreover, in order that God might not be able again to punish man by a deluge of water as in the early times, he caused to be built the marvellous tower of Babel. Therefore God, to bring to naught his pride, sent confusion amongst those who worked at the tower; for, while at first all spoke Hebrew,¹ he now divided their speech into seventy-two tongues, each differing from

¹ Brunetto Latini, *Tesoro*, c. 23, writes: "*E Nembrot medesimo mutò la sua lingua di Ebreo in Caldeo.*" Dante, *Par.*, xxvi., makes Adam declare that the tongue he used was extinct long before the building of Babel.

the other. On account of this they could not understand each other, and were forced to abandon the work of building the tower, which had already risen to the height of forty thousand paces, and was a thousand paces in width, each pace being three ells of our measure. This tower was built in the great city of Babylon, which word in Chaldean signifies confusion in our tongue, and there Nimrod and his people paid worship to the images of their false gods. The tower was begun 700 years after the deluge, that is to say, 2,154 years after the beginning of the world.

For a hundred and seven years they strove to build the tower, and in those days men lived long; and since in their long lives they had many women to wife, many children were born to them, wherefore they multiplied hugely, what though they lived without laws. In the aforesaid city, before wars began upon earth, lived Ninus, the son of Bel, who was de-

scended from Assur, a son of Shem. This Ninus built the great city of Nineveh, where after his death his wife Semiramis bore sway, the most cruel and abandoned woman in all the world ; and in these days Abraham also lived. On account of the confusion of tongues the tribes and families of mankind were scattered, and went to live in divers places, the first general division being a three-fold one, and made according to the separate progeny of the three sons of Noah. At this time the earth was divided into three parts. Of these the first and the largest was called Asia, which includes almost half of the *Mare oceanum* and the terrestrial Paradise¹ as well. It is divided from the northern regions by the river Don in the Soldan's realm, which river, after running through the Mæotic swamp, discharges itself into the greater sea, called in the Scriptures the Pontic. On the southern side it is divided from the desert which parts Syria and Egypt

¹ Dante, *Purg.*, xxviii.

by the river Nile, which has its mouth at Damietta, and comes to an end in our own sea. Asia contains in itself divers provinces, amongst which are India, Chaldea, Persia, Assyria, Mesopotamia, Media, Turkey, Syria, and many others. All these regions were peopled by the descendants of Shem, the eldest son of Noah.

The second part is called Africa, which begins in the east at the river Nile, and from the south, as far as the straits of Seville, is washed on the west by the great ocean, which is called in those parts the Lybian Sea. On the north it is bounded by our own sea. This part of the world contains Egypt, Numidia, Barbary, Garbo, the kingdom of Setta, with divers other woody and desert regions, and it was peopled by the offspring of Ham, the second son of Noah. The last part, which is called Europe, has the beginning of its boundaries on the east at the river Don in the Soldan's dominions, which, as I have said already,

runs through the Mæotic swamp into the Pontic or Euxine sea. On this sea, on the European side, lie Russia, Thrace, Bulgaria, and Alania. Europe lies along this seacoast as far as Constantinople, and then turns towards the south in the Archipelago and our Grecian sea. It contains the whole of Greece and Morea; its boundaries then go northward up the Adriatic sea, known now as the Gulf of Venice, and stretching towards Durazzo it passes Sclavonia and certain territories of Hungary, Istria, Friuli, the mark of Treviso, and the city of Venice. Then, turning to the south, it runs around Italy, Romagna, the mark of Ancona, Abruzzi, Apulia, Calabria, opposite to the island of Sicily. It goes northwards by Naples and Gaeta to Rome, from whence the coast runs by Tuscany to Pisa and Genoa, leaving on the other side the islands of Corsica and Sardinia. It follows the coasts of Provence, Catalonia, Aragon, the isles of Majorca and Granata and Spain, as far

as the strait of Seville, where it faces Africa, with a narrow breadth of sea between. Having passed this it turns to the right hand along the shore of the great ocean, going round Spain, Castile, Portugal, and Galicia. Then towards the north it reaches Navarre, Brittany, and Normandy, and leaving afar the isle of Iceland it goes by Picardy, Flanders, and the kingdom of France; then, the island of England and Scotland, formerly called Great Britain, being left beyond a small space of sea to the north, it includes, towards the east and north, Iceland, Conesa, Holland, Friesland, Denmark, Norway, and Poland, which lands enclose the whole of Germany, Bohemia, Hungary, Saxony, and Sweden. And turning towards Russia, in which rises the river Don where Europe begins, the whole of this part has been traversed.

This third part contains many mountains and provinces which are not here named, and this is the most populous

portion of the world, seeing that it is the most temperate. Europe was first peopled by the descendants of Japhet, the third son of Noah, and of Javan, the son he begat, who after the deluge went to Europe and dwelt in Italy, and there he died. Javan succeeded him, and from him there sprang many chiefs and peoples, and he during his life wrought many noble and valorous deeds. Now you will understand how the world is constituted as we see it, according to the Scriptures and the ancient chronicles and histories."

NOVEL II.

How the city of Troy was destroyed, and how the builders thereof were sprung from Fiesole.



WHEN Aurette's novel was finished Saturnina began and said, "I desire now to let you know in what fashion the city of Troy was overthrown, and also that the men who built it sprang first from

Fiesole. As we read in the chronicles, Fiesole was the first city built in Europe, its founder being Atlas, who had a wife named Electra. He was of the stock of Ham, the son of Noah, and begat three sons, one called Italus, another Dardanus, and the third Sicanus. This Sicanus settled in the island of Sicily, of which he was the first inhabitant; and when King Atlas died in his city of Fiesole he left behind him there his sons Italus and Dardanus, both of whom were valorous and skilful and fitted for rule. But as they found that neither one of them would be content to govern the kingdom except as sole monarch, they agreed that one should withdraw elsewhere, as their gods should decree. Wherefore, having offered sacrifice, an answer was given by the gods that it behoved Dardanus to seek his fortune in other lands, leaving Italus to rule alone in Fiesole. From Italus sprang many great and powerful nobles, and he called the country after his own name. In the course of

time divers comely and strong cities were built, of which Fiesole remained the chief until the day when Rome was advanced to the supreme lordship.

Dardanus departed from Fiesole, and with the soothsayer Apollo and a great following of his people went into Asia, into the province called Phrygia, which lies beyond Greece upon the mainland, when the islands of the Archipelago have been left behind. It is now under the rule of the Turks. When Dardanus came there, he built, by the advice of Apollo, a city hard by the sea, which he called Dardania, after his own name, and this name endured as long as Dardanus and his son lived. Dardanus begat Eritonius, and Eritonius Troius, who changed the name of the city, so that from Dardania it became Troy. To Troius were born three sons, Ilus, As-saracus, and Ganymede. Ilus built in Troy a fortress which, after his own name, he called Ilion, and he begat Laomedon and Titon. Titon begat

Memnon, in whose time the city of Troy was destroyed. Troy was twice laid in ruins. The first time it was destroyed by the great and powerful Hercules, the son of Alcmena, daughter of Electrion, and fighting with him were Jason, the son of Eson and nephew of Peleus, King of Thessaly, and Telamon, King of Salamis, which is an island in the Eubœan sea opposite to Athens and near the gulf of Argos. This time Troy was destroyed because Laomedon had forbidden the port of Troy to Hercules and his companions, and had put upon them affronts and ill-usage with the intent of seizing and slaying them, what time they went with Jason on the quest of the Golden Fleece, as is told in the poets. Laomedon was thus moved to do violence to the Argonauts for the reason that he held all the Greeks as his foes, on account of the carrying off of Ganymede, his uncle, the brother of Ilus, his father, by Tantalus ; and he desired, now that chance favoured him, to renew

the strife ; but, in the end, he was slain and Troy overthrown. Telamon, who in the conquest of the land had proved himself a mighty warrior, took Hesione, the daughter of Laomedon, and carried her away with him into Greece as his mistress.

After the destruction of Troy, Priam, the young son of Laomedon, who had been absent at the time of the overthrow, returned thereto, and with the aid of his friends rebuilt the city upon larger ground, and with stronger walls than heretofore. All the neighbouring peoples flocked thither, so that in brief time it became a very mighty city, the circuit of the walls being, according to general belief, seventy miles. This king had a wife whose name was Hecuba, by whom he had many sons, the eldest of whom was Hector, a very valiant warrior and of great prowess, and, besides him, Paris, Troilus, Helenus, Deiphobus, and Polidorus. Of the daughters the most famous were Creusa, the wife

of Æneas, Cassandra, Iliona, Licaste, and Polyxena. Moreover, he had sons by other women, so that in all he begat more than forty, and these sons of his were all valorous and stout men-at-arms. Now when the city of Troy had become a mighty and powerful state, and King Priam and his sons were wielding great power, Paris and a band of followers armed twenty ships, and set sail, and came to Greece in order to avenge the death of Laomedon, his grandfather, the overthrow of Troy, and captivity of Hesione, his aunt, and he landed in the kingdom of Menelaus, the brother of Agamemnon. This Menelaus had to wife Helen, a lady beautiful beyond all others, and it chanced that she had gone to take part in a festival which was being celebrated on a certain island of the king's where Paris landed, and he, when he beheld her, straightway fell in love with her. Without more ado he slew those who tried to defend her, and took her back with him to Troy.

By some accounts, the island from which Helen was ravished was that which is now called Ischia, between Pozzuoli and Baia in the parts where are now Naples and the Terra di Lavoro. These were formerly peopled by Greeks; but, according to the true story, the island from which she was taken was Citera, which is called Cerigo to-day, and lies near to Peloponnesus. When Helen was carried away to Troy Menelaus and his brother Agamemnon, together with Castor and Pollux, the brothers of Helen, and the other great chiefs of Greece, took an oath that they would overthrow Troy; and, having assembled a great army and a thousand ships, they departed to lay siege to the city. Many a bitter fight was there fought out, and Hector and Troilus and many others of Priam's sons were slain. The host lay there encamped for ten years, six months, and fifteen days, and at the end captured the city by treachery, in which Antenor was inculpated, as it is written by Dares

the Phrygian. They stole in by night, and, after the slaughter of King Priam and all his house and of divers other citizens, they mastered the whole place and set fire to it. When the Grecian host departed from Troy disaster overtook many of their ships; and Helenus, the son of Priam, who was not old enough to bear arms, and Hecuba, the wife of King Priam, and Cassandra, her daughter, and Andromache, the wife of Hector, and her two young sons, with a following of many of the people, departed from Troy and went to Greece into the country of Macedonia, and there, having been hospitably received by the Greeks, they populated the land, and built them a city, and the son of Achilles took to wife Andromache, the widow of Hector, and from this union sprang many great kings and lords.

Antenor, who was one of the chiefs of the Trojans, and Priam, the young son of the king, set forth from Troy with more than twelve thousand follow-

ers and with many ships; and, having sailed over the sea, they came to the place where Venice now stands, and settled themselves in the islands thereabout, so that they might be freed from all other men, and there they built the great city of Venice. After the lapse of some years Antenor, having left there Priam, who had now reached manhood, departed with a portion of his company, and disembarked on the mainland, where they built the city of Padua, giving it this name because of the nearness of the river Po, which in the Latin tongue is called Padus. At last Antenor died and was buried there, and it is not long time ago since certain letters were brought to light upon a tomb in the city which declared that the original builder of Padua lay there at rest, which tomb was restored by the Paduans with much honour. It came to pass that another Priam, a descendant of him who together with Antenor had founded Venice, went therefrom with a mighty following into

a land bordering upon Hungary, where he and his descendants held sway until they were subdued by the Romans. In the days of the Emperor Valentinian these sons of the Trojans lent aid to that emperor in his conquest of the Alani, a people who abode hard by the Danube and who had revolted from the Roman yoke, and on this account they were held free of all tribute for ten years. When these ten years were elapsed — the Emperor Valentinian having died meantime — they made Marcomiro their king and leader, who was descended from the aforesaid Priam, and they rebelled against Rome, in order that they might not be obliged to pay tribute. Under Marcomiro's leadership they withdrew from their country and passed into Germany, conquering for themselves divers cities and towns lying between the Danube and the Rhine which had formerly been subject to the Romans, and from that time forth the Romans held no independent sway in Germany.

Marcomiro reigned thirty years in Germany, which country was still pagan, and after him reigned Pharamond, his son, who conquered with his arms that country which now is called France, but in Latin was known as Gallia. He was the first King of France, and reigned eleven years, and after him Clodion Capillatus reigned eighteen years, and conquered the city of Cambrai and the country round about. After Clodion, his son Meroveus ruled ten years, adding largely to the kingdom, and then came Childeric, his son, who reigned twenty-six years, but by the evil conduct of his barons he lost his kingdom and was banished, and at the end of eight years was recalled as King of France. After him came Alois,¹ his son, who reigned thirty years, and by his valour conquered in Germany Cologne and Saxony, and in France Orleans and other places still under Roman sway. He was a greater and more powerful king than

¹ Clovis

any of those who had gone before him, and was the first Christian King of France, having been induced by the exhortation of his wife, who was a Christian, to receive baptism, which event came to pass as follows. Being about to attack the Germans, who had rebelled against him, and being, moreover, inferior in force to the foe, he made a vow that, if he should return victorious, he would receive the Christian faith and suffer himself to be baptized. Having accomplished what he desired he was baptized by the hand of St. Remigius, archbishop of Reims. After Alois,¹ Lothaire, his son, reigned forty-five years, and him Chilperic, his son, succeeded, and reigned twenty-three years, when he was put to death by Fredegonde, his wife, leaving as his heir his little son, Lothaire, only four months old. This Lothaire reigned forty-two years, and after his death left his realm to Childebert, his son, who reigned fourteen years, and built the church of St.

¹ From this point the genealogy falls into confusion.

Denis at Paris, and Louis, his son, reigned after him for seventeen years. This Louis wrought great hurt to the kingdom by his evil life: he had three sons, Lothaire, Theodoric, and Alderic; and Lothaire, his eldest son, reigned after him for three years, and then Theodoric reigned for one year; when, having been deposed by the barons by reason of his avarice, he became a friar of St. Denis. Alderic, the third brother, then reigned for twelve years, what though he took little thought of his kingdom, but he was really under the control of a certain great baron of France, his guardian, who was named Vertaiere. On this account Pepin I., one of the leading barons of France, and son of Ancors, and a man of great power, took up arms, and, after defeating the king, slew Vertaiere, and restored Theodoric to the throne, which he occupied for three years. He was succeeded by his eldest son, Clodoveus, who reigned four years under the guardianship of Pepin. Then Childebert, the second

brother of Clodoveus, reigned eighteen years, and Dagobert, the third, four years, and Lothaire, the fourth, two years, Pepin holding the real power the while. Then Chilperic, the son of Lothaire, reigned five years, and his guardian was Charles Martel, a man of great worth and power, and one very fortunate in the wars.

This Charles Martel conquered the whole of Germany, Bavaria, and Savoy, and brought them under the sway of France. After Chilperic, his son Theodoric reigned fifteen years, and after Theodoric, his son Chilperic reigned nine years, both being under the sway of Charles, forasmuch as they possessed naught but the name of king. When the Charles aforesaid died, the government passed to his son, Pepin II., and Chilperic, being a man of no worth whatsoever, was deposed from the kingdom, with the consent of Pope Stephen, who at that time ruled the Church ; and thus, with the consent of all the barons of France, he was deposed and became a

friar. After a short lapse of time he died without offspring, and in him came to an end the line of Priam. Hereupon the pope and all the barons of France called to the throne the valiant Pepin, and a decree was made that no man hereafter should become King of France who was not sprung from the stock of Pepin. And after Pepin came the mighty Charles the Great."

When the novel was ended, Aurette began his canzonet and sang :

True lovers need not fear ill fortune's frown,

But for their loyalty reward will earn,

For sovereign Love hath in his law laid down

That those who love shall lovéd be in turn.

Since each one to amend his failings tries,

So none may tax him with ungrateful will ;

Wherefore give thou thy servant true the prize,

And thus God's law and Nature's too fulfil.

He who unthankful feels the sting of love

Should miss each honoured boon, each guerdon
sweet.

Fortune to lovers true will friendly prove,

And loyal service grace will ever meet.

Let them not shrink at pain, or nurse despair,

When upon others Fortune smiles more fair.

Each man that breathes Love will some time molest ;

Or here, or there, we all must hail him king.

Trees, flowers, and fields, in sweet spring-time are drest

In the bright hues of life's awakening.

All ladies fair! I pray you for your profit

To prize your youth, nor wait till time grows late.

That golden youth! Waste not a moment of it,

If you would in love's bliss participate.

Now speed, my pleasant song, to him whose heart

Is wrung, like mine, with agony severe.

Tell those, who in their bosoms feel the dart,

Pluck out the burning brand, and never fear

Desire will die, for 'tis not God's intent

That we should bide in lasting punishment.

When the canzonet was finished, the two lovers clasped hands and brought their conversation to a close, and sighing a sweet farewell they departed.

The Sixteenth Day.



The Sixteenth Day.

NOVEL I.

How Æneas passed from Troy into Italy.

ON the sixteenth day, when the two lovers returned to their wonted meeting-place, Saturnina began and said: "I desire to tell you to-day in what manner Æneas passed from Troy into Italy. During the destruction of Troy, Æneas, with his father Anchises, Ascanius, his little son, and Creusa, the daughter of the great King Priam, together with a following of three thousand and three hundred of the stoutest warriors of the city, embarked in twenty-two ships and departed. This Æneas was descended from the royal race of

Troy in this wise. Troius begat Ilus, and Ilus begat Laomedon, and Laomedon begat Priam, and Priam begat Hector. The same Troius begat Assaracus, Assaracus begat Capis, Capis begat Anchises, and Anchises begat Æneas. Wherefore Hector and Æneas were descended from the same Troius, both in the fourth generation. This Æneas was a leader of great wisdom and prowess, and very comely in seeming. When he set forth from Troy he went to the oracle of Apollo, asking what course he ought to follow ; whereupon he was answered that it behoved him to cross over into Italy, whence the Trojans had originally sprung, so that, after having suffered many wearying toils by land and sea, they might rest themselves awhile in that land, and take to themselves wives, and beget by them a race of great and valiant rulers. As soon as Æneas and his comrades heard the reply of the oracle, they put to sea with a light heart ; and, after meeting many toils and vicissi-

tudes in their course, arrived in Macedonia, where dwelt Helenus and his wife and the children of Hector, who bade Æneas welcome, albeit weeping plentifully over the memories of Troy.

Æneas once more set sail, and for the reason that his followers were ill-versed in seamanship, and knew not in which quarter Italy might lie, the fleet was borne by the winds to the island of Sicily, to the spot where to-day stands the city of Trapani. There Anchises, through the fatigues of the voyage and his old age, died and was buried, with all the honours that could be paid, by his children, who, after lamenting him bitterly, set forth once more on their voyage. Next there fell upon them a terrible storm, in which one of their ships sank with all the men who were therein, and all the others came to land at divers places on the coast of Africa, where Dido Sidonia, a very noble queen, had begun to build the mighty city of Carthage. She gave to Æneas and As-

canus and all their following a most honourable reception, and when she perceived how seemly a man Æneas was she straightway became enamoured of him; thus Æneas, swayed by her benefits and by her delightful presence, tarried there some long while; but, having been warned by the gods in a vision that the time had come to leave Carthage, he made ready to depart. Then the lovesick Dido, cutting short his excuses, dismissed him with these words: 'I would never have believed that you, who were received by me with such honourable welcome when you were the sport of Fortune, would now abandon me in such ungrateful fashion. Not only did I save your life, but, together with all I had in the world, I gave you myself.' Æneas declared that he would return; but she, weeping plentiful tears, went on, 'I know thee, thy desire is to rule Italy.' Then, having beheld him sail away, she slew herself with the sword which he had left behind.

After Æneas and his following set sail

from Africa, he came to Sicily, where he had buried his father, Anchises, and there he let celebrate afresh the funeral rites with games according to custom. He was welcomed honourably by Acestes, who then ruled the land, for the sake of their ancient kinship — for Acestes was sprung, like the Trojans, from Sicanus the son of Atlas — and after a time he set forth once more; and, his voyage ended, he touched Italy in the gulf of Baiaë near to Cape Misenum, where Naples stands this day, but then the place was a dense wood. It was here that Æneas was led by the guidance of Fate to view the lower world, where he recognized the shade of his father and of the ill-starred Dido. The shade of Anchises showed to him all those who should spring from him, and from Ascanius, his son, the men who were fated to bear rule over the great city of Rome. Having ascended from the nether world he sailed along the coast, and entered the mouth of the Tiber, and there, through the

signs given to him by the gods, he knew that he had come to the land he was seeking, and, having landed the Trojans, he began to build houses of wood in the spot where the city of Ostia stands to-day. They fortified their dwelling, on account of the people of the country, who gave them an ill reception, and full often they were forced to join in fierce battle with these, and victory always crowned their arms. The king of this country was Latinus, who was sprung from Saturn in this wise. When Saturn fled from Crete, having been driven therefrom by Jove, his son, he went to that part of Italy called Latium, which was ruled by Javan of the seed of Noah. The people of these parts were rough and brutal in their habits; wherefore Saturn taught them the arts, and induced them to build towns and houses, and to sow grain and to plant the vine. Moreover, he built the city of Sutri, and then it came to pass that the people, who knew not how such deeds could be done,

deemed that they must have come about by a miracle and worshipped him as a god, and Javan made him the partner of his kingdom, in which state he lived thirty-four years.

After him Picus, his son, reigned thirty-one years, and then Faunus, the son of Picus, reigned nineteen years, when he was murdered by his own people, leaving two sons, Lavinius and Latinus. Lavinius built the city of Lavinium, and after his death Latinus, who survived, changed the name of the city and called it Laurentum, because of a laurel tree which grew upon the great tower thereof. This Latinus reigned thirty-two years, and was a very wise king. He had one daughter, called Lavinia, who had been promised by her mother to Turnus, King of Tuscany. Æneas besought King Latinus that he would grant him leave to live peacefully in the land, and Latinus gave him friendly reception, promising to let him have his daughter Lavinia to wife, since the auguries had informed him

that it behoved him to marry her to some one of outland race. Æneas rejoiced greatly, and on this account he fought with Turnus divers battles, in the course of which Turnus slew a giant, a very doughty warrior, and Æneas a certain warlike virgin called Camilla, who was very valiant and bold; and in the end Turnus and Æneas met in single combat, when Turnus was conquered and slain by the hand of Æneas. Forthwith Æneas took to wife Lavinia, who brought as her dowry one half of the kingdom of Latinus, and after his death Æneas ruled the whole state, but he only lived three years longer than Latinus. After his death Ascanius bore sway; and Lavinia, who was then pregnant, fled to the woods out of fear of her stepson, and there she brought forth a man-child whom she called Sylvius Postumus, because he was born in the woods after his father's death.

As soon as Ascanius heard of this, he caused her to be brought back and received her with all respect, treating her

as his mother, and her young son as his brother. After some time had passed Ascanius, leaving to Lavinia the state formerly ruled by his father, departed with certain followers to build the city of Alba, which thing took place in the days of Samson the strong man; and when Ascanius had reigned thirty-eight years after the death of his father, he died and left two sons, one named Julius, from whom sprang the Julian race of Rome, and the other named Sylvius. This Sylvius became enamoured of a niece of Lavinia, and begat by her a son, but the mother died in childbed, and on this account the son was called Brutus. When he was grown to man's stature it chanced that one day, when hunting in the woods, he slew his father by mischance, and, fearing the penalties of this deed, he fled, taking with him divers followers, with whom he embarked and sailed to England. From him the Britons had their source, and from him likewise are descended many great lords and

powerful kings, amongst whom are the brothers Brennus and Balinus, who overthrew the Romans and laid siege to Rome, which they took all but the Capitol. From them, too, sprang the valiant King Arthur, and the British romancers declare that Constantine, who endowed the Church, came from the same stock. But through war and dissension their progeny came to an end, and England fell under the sway of divers nations, the Saxons, the Frisians, the Danes, the Spaniards, and others. At the present day the land is ruled by one sprung from the Duke of the Northmen, who by his prowess and valour made himself king thereof, and broke the sway of divers unjust nobles.

After the death of Ascanius, Sylvius Postumus, the son of Æneas and Lavinia, was King of the Latins, and he reigned twenty-nine years with great wisdom and valour, what time Saul was King of the Hebrews. Moreover, after him ruled twelve kings of his race for

three hundred and fifty-eight years, all of whom took his cognomen. After Sylvius Postumus came Æneas Sylvius, his son, who ruled thirty-one years, a contemporary of Saul, King of the Hebrews; and after him Latinus Sylvius, his son, ruled fifty years, in the days of David, King of Jerusalem. After Latinus Sylvius, his son, Albus Sylvius, reigned thirty-nine years, in the days of King Solomon; and then his son, Capetus Sylvius, ruled twenty-six years, during the reigns of Abijah and Asa, Kings of Judah; and then his son, Capis Sylvius, reigned twenty-eight years, and built Capua in Campania, in the days of Asa, King of Judah. Calpetus Sylvius, the son of the aforesaid, reigned thirteen years, in the time of Jehoshaphat, King of Judah, and after him Tiberinus Sylvius, reigned eight years, also in Jehoshaphat's time. He was drowned in the river Albula, and for this reason they changed the name of the river, and called it hereafter the Tiber.

After Tiberinus Sylvius, Agrippa Sylvius, his son, reigned forty years, in the days of Jehoram, Ahaziah, and Joash, Kings of Judah, and after him his son, Alladius Sylvius, ruled nineteen years, in the days of Joash, King of Judah. After Alladius, Aventinus, his son, reigned thirty-seven years, in the time of Amaziah, King of Judah; and after his death he was buried on the top of a hill which, after his name, was called Mount Aventine. And then came Procas Sylvius, the son of Aventinus, who ruled for twenty-three years, in the reign of Uzziah, King of Judah; and after these, in the days of Jotham, King of Judah, reigned Amulius Sylvius, son of Procas Sylvius. He reigned forty-four years, and through spite he chased out of the land Numitor, his elder brother, and seized upon his kingdom. Moreover, he incarcerated in a religious house Numitor's daughter, so that she might not bring forth children, but she, being appointed to the service of the goddess

Vesta, became the mother of two boys by the god Mars, as she afterwards confessed, and she called one of them Romulus and the other Remus. But it is rather to be believed that they were begotten by one of the priests of the temple of the god. On this account Amulius caused her to be buried alive on the spot where the city of Rieti now stands, and he ordered the children to be cast into the Tiber; but his servants, taking pity upon them, threw them instead into a thicket of thorns. A certain shepherd found them there, and took them home to his wife, and gave them nurture."

NOVEL II.

A continuation of the argument of the foregoing novel.



WHEN Saturnina's story was finished, Aurette began his own, continuing the discourse:

"At Rome, in the time of Numa Pompilius, by the working of a

divine miracle, there fell from the sky a crimson shield, which was held by the Romans to be an augury, and was adopted by them as their ensign. To this they added the letters S. P. Q. R., that is to say, *Senatus Populusque Romanus*. They likewise gave this crimson shield as ensign, but without the aforesaid letters, to certain cities which they built, to wit, Perugia, Florence, Viterbo, and Pisa, what though the Florentines, as the name of their city tells, used already the white lily, and the Perugians the white griffin, and the men of Orvieto the white eagle. True it is that when the white eagle appeared upon the Tarpeian rock the Roman senators took the eagle for their standard, and we find also that Marius in his campaign against the Cimbri bore as an ensign a silver eagle, which sign Catiline also had when he was overthrown upon the plain of Pistoia. Julius Cæsar carried a golden eagle with two heads upon an azure field, while Octavius, his nephew, afterwards had an eagle in its

natural form upon a golden field, and all the emperors who came after him bore the same, except Constantine and his successors, who retained the eagle in its natural form, but with two heads.

I will now tell you somewhat concerning the Roman kings, the first of whom was Romulus, who reigned for thirty-seven years, in the time of Hezekiah, King of Judah. To him succeeded Numa Pompilius, who reigned forty-three years as contemporary to Manasseh, King of Judah, and then Tullus Hostilius, who ruled thirty-two years, in the days of Manasseh and Ammon, Kings of Judah. This last was a cruel man, altogether given over to warfare, and he was the first of the Roman kings who wore the purple and received worship as a king. He broke the truce with the Sabines, and after divers battles overcame them, and died afterwards by a stroke of lightning. Then came Ancus Martius, who reigned twenty-four years, in the time of Josiah, King of Judah,

and who was grandson of the good Numa Pompilius, having been born of Numa's daughter. He carried on a mighty warfare with the Latins of Laurentum and Alba, and in the end brought them under his dominion. He built the temple of Janus at Rome. And Tarquinius Priscus succeeded him, and reigned thirty-eight years, contemporaneously with four kings of Judah, to wit, Jehoahaz, Elia-kim, Jehoiakim, and Zedekiah. This king greatly enlarged the city of Rome by building the Capitol, and he was the first who was minded to celebrate his victories by a triumph in Rome. He built the temple of Jupiter, and reigned in the time of Nebuchadnezzar, King of Babylon, and of the captivity of the sons of Israel, dying at last by assassination. After which Servius Tullius became king, and reigned forty-four years, what time the Israelites were captives in Babylon. In his day Servius Tullius carried on fierce wars against the Sabines, and added greatly to the city of Rome, and was at

last slain by Tarquinius Superbus, his son-in-law, who was moved to this deed by his wife, the own daughter of Servius. Then Tarquinius reigned for twenty-five years in the days of Cambyzes, King of Persia, and proved to be the worst and most cruel of all by the deeds he wrought. He slew many of the chief Romans whom he knew to be opposed to his despotic rule, and divers others in order that he might seize their wealth, amongst whom were Marcus Junius, his brother-in-law and his eldest son. When Lucius Junius, the younger son of Marcus, saw that Tarquin had slain all the chief men of the city, and amongst them his father and his brother, he thought of a scheme for the conservation of his own life from Tarquin's cruelty. He feigned to be half witted, letting Tarquin take possession of all his wealth; whereupon Tarquin kept him in his household as a fool, giving him the name of Brutus, which signified a fool or stupid person.

. Now this Tarquin had three sons, Sex-

tus, Aruns, and Titus, and a daughter called Tarquinia, and in the twenty-fourth year of his reign there befell him a certain marvel which filled his soul with terror. This was a serpent which crawled through his palace; and on account of this portent he sent to inquire of the oracle of Apollo, which was wont to give answers as to hidden mysteries, at Delphi, a city of Greece. He despatched thither his two younger sons, Aruns and Titus, who took with them Brutus, so that he might afford them diversion during the journey, for, as it has been remarked already, he set himself resolutely to appear to be a fool. Brutus took with him a stick made hollow like a cane, in which was enclosed a golden bar, and when they all arrived at the temple of Apollo, they did sacrifice to the god, Brutus laying his stick upon the place for the offerings. After the youths had inquired of the god concerning the wonder which had happened in their house, they were seized with desire to ask which

of them would rule in Rome after the death of their father, and the oracle made answer in these words: 'O youths, whichever of you shall first kiss your mother shall hold the chief power in Rome!' Aruns and Titus both thought how they should keep this speech a secret from their eldest brother, and cast lots as to which of them should first kiss their mother on their return to Rome, but Brutus deemed that the words aforesaid referred not to the mother who bore them; so as soon as he issued from the temple he kissed the earth, saying to himself that she was the common mother of all.

In these same days another prodigy was exhibited. A pair of eagles built their nest on the top of a lofty palm-tree which stood close to the royal palace, when there came a vast flock of vultures, which chased the eagles away and threw the nest down upon the ground. The young ones were therein, and, not being yet feathered, they could

not fly, wherefore they were dashed to the earth and killed. At this time Tarquin had set his host about the city of Ardea, and, since the Romans had failed to carry the place at the first assault, they lay inactive before it, waiting the turn of affairs. It chanced that one day the captains of the army sat at table with Sextus, Tarquin's son, and amongst them Lucius Collatinus. After supper the talk fell upon women, and each one of those present began to praise his own wife; whereupon Collatinus cried out, 'In this matter there is no need of words. I will prove the truth of what I say by demonstration. Let us to horse, and then in a few hours' time I will let you see how much more worthy of praise my Lucretia is than any of the others.' All the company were heated with wine, and each one cried out, 'Let us go;' and thus having taken horse they rode to Rome, where they found the king's daughters-in-law feasting in lascivious wise with their companions, and sport-

ing and dancing ; but when they went to the house of Collatinus they found Lucretia, not spending her time like the others in games and dances, but sitting in the midst of her maidens at home spinning and working at other wifely tasks, wherefore to her was given the highest praise of all.

Collatinus invited the youths to a draught of wine, and while he tarried there Sextus Tarquinius determined to enjoy Lucretia by force, being so greatly inflamed by her beauty and modest bearing, and then they all returned to the camp. A few days afterwards Sextus, unknown to Collatinus, went with one servant to his friend's house, where he received the most friendly welcome from Lucretia, who knew naught of his evil intent ; and after supper he was conducted to his chamber. He, being hotly inflamed with lust, waited till it seemed to him that all in the house must be asleep, and then went with a naked sword in his hand, and accompanied by his

slave, to the chamber of Lucretia, whom he found sleeping. Touching her breast with his left hand he said, 'Keep silence, Lucretia. I am Sextus Tarquinius. I have a drawn sword in my hand, and if you cry out I will slay you.' When the lady had been aroused from sleep by terror, he went on to beseech her, confessing his love for her, and mixing his prayers with threats. When he perceived that she could be moved neither by the one nor by the other to yield herself to his desire, nor even by the fear of death, he added the fear of dishonour, saying, 'If you still refuse to yield yourself to my wishes, I will slay you forthwith, and with you I will slay this naked slave of mine. Then I will declare I found you in adultery with him.' In this wise he overcame the obstinate chastity of Lucretia.

After he had wrought this shameful deed he went his way, and Lucretia, sorrow-stricken through so great evil fortune, despatched a messenger to Rome

to her father Spurius Lucretius, and another to her husband, who was with the army encamped round Ardea, begging them to come to her at once with their trusty friends, for a fell calamity had overtaken her. Spurius Lucretius repaired to Rome with Publius Valerius, and Collatinus with Lucius Junius Brutus. They found Lucretia sitting woe-begone in her chamber, and at the coming of her father and her husband the tears rose in her eyes; whereupon her husband said, 'Are all our goods in safety?' and Lucretia replied, 'What can be safe to the woman who has lost her honour? In your bed, O Collatinus, there are the traces of another man, if in sooth he who did such a brutal deed can be called a man. But my body alone has suffered defilement, my soul is scathless, and death shall bear testimony to what I say. But first swear to me that my betrayer shall not go unpunished. Sextus Tarquinius is the foe, for he last night while under the shelter of your roof

violated me by force.' All those present gave her their pledge and consoled her, withdrawing all blame from her and putting it upon the doer of the offence. Then Lucretia said, 'You understand what is due to him ; but I, what though you clear me of all fault, cannot let myself go free of penalty, nor shall any unchaste woman ever live on through the instance of Lucretia.' And with these words she drove into her heart a dagger which she had hidden in her garments, and straightway fell dead.

The husband and the father at once broke out into lamentation, and while they were giving way to their grief Brutus drew from the bosom of Lucretia the dagger all dripping with her blood, and over this he swore to be avenged, and he made the others swear likewise. Then, having taken out the body of Lucretia into the public place, they let the people know of Tarquin's wicked deed ; and next they went to Rome, where, having assembled the citizens,

Brutus made a speech against Tarquin and his sons, and so powerfully were the people moved thereby that they chased Tarquin and his family from the land, and swore together that they would never more suffer a king to reign in Rome. They made two consuls, Lucius Junius Brutus and Lucius Collatinus ; and in this fashion the state was regulated, the consuls being changed every year. This was the end of the kings of Rome, after the state had thus been ruled for 244 years ; and Tarquinius Superbus, after he was driven from Rome, warred mightily against the Romans by the aid of Porsena, King of Tuscany. Thus having come against Rome with a great army, he took by force that part thereof which is called today Trastevere, and having advanced with a very powerful column to force the passage of the bridge, he would have easily done this, and taken the city, if Horatius Cocles, a very valiant knight and Roman citizen, had not set himself

in this supreme peril of the state to guard the bridge against the foe, careless of all danger to himself. Such great valour did he show in barring the passage to the invaders, that he gave to the Romans good time to cut the bridge in the midst thereof, and when the brave champion knew this, he jumped with his horse fully armed into the Tiber, and in spite of the impediments which vexed him he swam across the river and rejoined his comrades.

But afterwards the Romans prevailed in divers battles, and the republic was governed by consuls and by the senate 450 years, and during this period arose many changes in the state, and wars, not only with adjacent countries, but with all the nations of the world. In the end, after great slaughter and ruin, the Romans subdued the whole world, and this dominion lasted till the civil wars between Julius Cæsar and Pompey the Great. After the civil war Cæsar ruled alone, calling himself emperor, and after

him reigned Octavius Augustus, in whose time Christ was born, 700 years after the foundation of Rome."

When the fair Saturnina perceived that the story was to come to an end, she said, gracefully glancing at Aurette, "I will now sing you a song which, in days past, a lover of mine wrote for me, and it is this":

Ah, cruel Fate ! thy pity I implore ;
Let go thy rancour, for I can no more.

Soften thy savage blasts, nor let them beat
Upon my shattered bark with strokes so dire,
Since she who walks the skies with stately feet
Has laden it with sighs and tears of fire.
Alas! that sweet time flies, and my desire,
Unsatisfied, torments me as of yore.

Since the first word I spake for her to hear,
Fortune unkind has plagued me day and night ;
And if my woeful case I should repair,
Straightway she pours on me afresh her spite ;
I spend my weary days a stricken wight,
Since thou for me no succour hast in store.

Two battling forces urge me to and fro,
And each one smites me in tempestuous wise ;

Through violence my case is brought so low,
I roam the desert in a savage guise.

The beasts all bid me don their own device,
And such disgrace doth grieve and irk me sore.

My song, say naught to mortals tossed about
By wild cross currents, as hath been my fate;
I know those luckless ones, now racked with doubt
As I was racked in days unfortunate.

But if some paladin or hero great
Should read thee, tell him straight, I can no more.

Saturnina having brought her song to
an end. they clasped hands, and thus,
sporting pleasantly, they took leave of
each other, and departed happy in their
fortune.

The Seventeenth Day.



The Seventeenth Day.

NOVEL I.

*A discourse concerning the country and the
power of the Tuscans.*

WHEN the lovers went back to their accustomed meeting-place on the seventeenth day, Aurette, speaking in very pleasant fashion, began as follows: "Since it is my turn to speak to-day, I will tell you somewhat of the country and the power of Tuscany.

On the eastern side Tuscany begins at the river Tiber, which rises in the Apennines, that is, in the mountains of the Falterona, and flows by the country of Massa Tribara, Borgo San Sepolcro, Città di Castello, and then to Perugia

and Todi, and descending through the Sabine and Roman lands, and gathering to itself many other streams, it flows through the midst of Rome and enters the sea by Ostia, twenty miles from Rome. The part of Rome beyond the Tiber is called Trastevere, and in sooth it may be said to serve as the entrance to the Church of St. Peter at Rome and of the province of Tuscany. On the southern side Tuscany has the Tyrrhenian sea, which likewise beats upon the shores of Maremma and Piombino and Pisa, and stretches along the regions of Luni and Lucca as far as the mouth of the Magra, which enters the sea beyond the point of the mountains of Corbo beyond Luni and Serezana. On the western side is the river Magra, which flows down from above Pontremoli in the Apennines, between the seacoast of Genoa and the territory of Piacenza in Lombardy, in the marquisate of the Malespini. To the north lie the Apennines, which divide it from Lom-

bardy and Bologna and a part of Romagna, its boundary line being seven hundred miles long.

This province has divers rivers: the Arno, which rises, as does the Tiber, in the mountains of Falterona, and running through the heart of Tuscany it passes Casentino and the base of Mount Lavernia, where the blessed Francis did penance. And mark here that the hills around Casentino are indeed godly places, for therein are three spots famous in religion. First, the most holy place on Mount Lavernia, where many saints have done penance; second, the pious and secluded hermitage of Camaldoli; the third, the abbey of Vallombrosa. But to resume, the river Arno turns eastward at the foot of Bibbiena, passing three miles distant from Arezzo; then it flows through the upper Val d'Arno, and, descending the same, passes through the midst of Florence, and runs down through the plain below Signa, and Monte Lupo, and Capraia. Next it

goes through the lower Val d'Arno, passing through the midst of Pisa, and, gathering many other streams, it reaches the sea five miles from that city, having measured in its course two hundred miles. Virgil names this stream in *Æneid* VII., in telling of the people who helped Turnus against Æneas, '*Sarrastes populos, et quæ rigat æquora Sarnus.*' Paulus Orosius tells in his history how Hannibal, after passing through the intense cold in the Apennines, came down into the marshes of the Arno, where he lost all his elephants, and the greater part of his horses and cattle; moreover, he himself from the same cause lost one of his eyes. I deem that Hannibal must have descended from the Apennines between Modena and Pistoia, and that the marshes aforesaid must have been those lying below Florence towards Signa. This also proves that Signa and Monte Lupo stood aforetime in the direct course of the river, where for a little space it is confined between mountain rocks, where

there was a mighty rock which was, and still is, called *La pietra Golfolina*, which at that time, by its breadth and height, filled the whole course of the river in such wise that it caused a great gathering of water near to where Florence now stands. By this stoppage the water of the Arno and the Ombrone and the Bisenzio overspread the plain below Signa and Settimo as far as Prato ; thus all the plain below Florence was marsh.

In after time the Pietra Golfolina was reduced in bulk by certain workmen, labouring with pick and chisel ; wherefore the river ran its course, and, the marshes being dried up, fruitful land appeared, upon which Hannibal pitched his camp. Before that time the province of Tuscany had wielded great power. The King of Tuscany, Porsena, who ruled at Chiusi, went with Tarquin to the siege of Rome, and was the ruler, not only of Tuscany, but of all the country as far as Adria in Romagna, a town on the gulf of Venice, which is called

the Adriatic gulf after the city aforesaid. And towards Lombardy his confines went beyond the Po and the Ticino. The Gauls and the Germans, called now the French and the Tedeschi, first entered Italy under the guidance of an Italian from Chiusi, who had crossed the mountains as an envoy in order to stir up all the barons of Germany to take arms against the Romans. He had carried with him some wine, which was not then drunk beyond the mountains, forasmuch as no vines grew there, and when the chiefs tasted the same it seemed to them very good; thus, amongst other causes, the lust of wine led them on to invade the land, when they understood that Italy was well furnished and abounding in good things. Moreover, in these lands over the mountains men had multiplied so vastly that they could scarcely be contained therein, which was another of the reasons of the coming of this people. At the time when the Gauls and the Germans entered Italy their leaders were Brennus

and Belinus, who devastated a great part of Lombardy and the Tuscan land, and then laid siege to Rome, which they took all except the Capitol. But with all this, before they withdrew they were overthrown in Tuscany by the good Camillus, who was then disaffected with the Roman power, as Titus Livius writes in his history. Afterwards many other chiefs of the Gauls, and Germans, and Goths, and other barbarous nations, crossed the Alps from time to time, fighting in Lombardy and in Italy divers great battles, as Titus Livius relates.

Now I am minded to tell you of the Tuscan cities and bishoprics. First there is the church and see of St. Peter, which is on the Tuscan bank of the Tiber, the bishopric of Fiesole, the city of Florence, the city of Pisa, which is also an archbishopric, the city of Lucca, and the ancient bishopric of the city of Luni, the cities of Pistoia, Siena, Arezzo, Perugia, Castello, Volterra, Massa, and Grossetto, the bishopric of Suana in Ma-

remma, the ancient cities of Chiusi and Orvieto, the bishopric of Bagnoraggio, the cities of Viterbo and Toscanella, the bishopric of Castro, the cities of Nepi, Sutri, and Dorti, and the bishopric of Cività Rensi. Having set down the names of twenty-five Tuscan bishoprics and cities, I will next tell you of the origin of these famous places. First, the city of Perugia is very ancient, and, according to its chronicles, was built by the Romans in this wise; to wit, when a certain Roman army was returning from Germany, it halted at this spot and built the city of Perugia. Arezzo was formerly called Aurelia, a great and noble city, wherein in old days the most skilful workmen made vases with various inlays and of divers forms; in sooth, so delicate was the work thereof, that those who looked on the same believed not that such things could have been wrought by man, and it is so to this day. It is said likewise that the air and the site of Arezzo are so healthful that the dwellers therein

grow wondrous subtle of wit. It was overthrown by Attila, *flagellum Dei*, who ploughed the site and sowed it with salt, and from this time forth it has been called Arezzo, that is to say, *Civitas Arata*. The city of Pisa was formerly called Alfea; it was a port of the Roman empire, whither were carried by sea all the tributes and taxes which the kings and nations of the world paid to the empire. There they were weighed, and afterwards taken to Rome. And because the original place of weighing was not sufficient, they made another; wherefore the name Pisa is declined in grammar only in the plural number. Because of the business of the port and the weighing-places, men came to abide there and multiplied, and thus arose the city of Pisa some long while after the coming of Christ.

The city of Lucca was first called Fridia, or by other accounts Almiga. It was named Fridia because it, first of all the Tuscan cities, became Christian, and had for its first bishop San Fridiano, who

by a miracle caused the Serchio to run near the city, and confined it within bounds, because it had been a source of danger and had caused great damage to the country. And because this saint first let shine the light of faith in Tuscany, they took away from the city its old name, and called it Luce, and now, the word being changed and corrupted, it is Lucca. The city of Luni, now destroyed, was of great antiquity, and by what is written in the history of Troy, ships and armies went from Luni to the aid of the Greeks against the Trojans. Then it was destroyed by a people living beyond the mountains, because a lady, the wife of one of the chiefs thereof, being on her journey to Rome, was debauched what time she tarried there: wherefore her husband came with an army and overthrew it, and to-day it is : desert and pestilential. It is known that the seacoasts were in old times thickly peopled, and that most of the inland towns had few inhabitants; but in Mo

remma, in the coast regions about Rome and the Campagna, were many cities which are now come to naught through the deterioration of the air, to wit, Popolonia, Suana, Talamone, Grossetto, Civita Vecchia, Moscona, Lansedonia, Baia Pompea, Comino, Laurento, and Albania. Now as to the reason why all these seacoast regions are desert and unwholesome, and even Rome worsened, the great masters of astrology declare that it arises through the action of the eighth sphere of the heavens, which every hundred years shifts a degree towards the North Pole, which motion will continue till it shall have moved fifteen degrees in fifteen hundred years; then it will move back in like fashion, if by God's pleasure the world shall last so long. By this celestial change the qualities both of earth and air are changed; thus, where aforetime it was peopled and healthy, it is now deserted and sickly, and *vice versâ*. And beyond this, we see that by natural course all worldly things change and perish.

The city of Viterbo was built long ago by the Romans, and was called Vergezia, and thither the Romans were wont to send their sick on account of the baths which issued from the springs. Wherefore it came afterwards to be called Viterbo, that is, life to the infirm, or rather city of life. The city of Orvieto was built by the Romans — *Urbs Veterum* — the city of old men, for the old men of Rome were sent there for the purer air, so as to keep them in health. The city of Cortona was built in the time of Janus and of the first dwellers in Italy, and was then called Turna. The city of Chiusi was also of great antiquity and power, and built in these same times, long before Rome was. The ruler thereof was Porsena, of whom Titus Livius writes. The city of Volterra was first called Antona, and is of vast age. It was founded by the progeny of Italus, as we read in romance, and hence its lord was called Buovo d'Antona. The city of Siena is quite modern, having

been begun in the year of Christ 670, when Charles Martel, the father of Pepin of France, marched with his Frenchmen into the kingdom of Apulia for the sake of the Church, and for the conquest of the Arian Lombards, whose king, Grimaldo di Morona, held sway at Benevento, and persecuted the Romans and the Church.

When the allied armies of the Romans and the French came to this spot, they left there the aged and the sick and those unfit for arms, so as not to take them into Apulia, and so that they might rest. Thus they took up their abode there, and they built two shelters in form of castles on what is now the highest ground in Siena, for greater security, both of which they called Siena, taking this name from the aged seniors who were left there by reason of their years. As their numbers increased they joined their dwellings, and thus by the rules of grammar the city came to be called in the plural, *Senæ*. Amongst the people of Siena, as

they increased, was a certain comely, rich, and influential hostess, called Madonna Veglia, and it chanced that one day a cardinal-legate, returning from France, alighted at her inn. The hostess gave him very honourable reception, for which she refused to take any payment; whereupon the cardinal, having had such great courtesy at her hands, asked her whether he might not procure her some favour from the court. The hostess begged him in devout spirit that he would of his kindness see that Siena might be made a bishopric. The cardinal promised to do all he could, and advised her to persuade the commune of Siena to send an embassy to the pope, which was duly done. Moreover, by the entreaties of the legate to the pope on this matter, a bishop was granted to Siena, and the first to hold the office was Messer Gualterano; and to endow the bishopric they took a parish from each one of the bishoprics of Arezzo, Perugia, Chiusi, Volterra, Grossetto, Massa, Orvieto, Fiesole, .

and Florence, and by these means Siena obtained a bishopric, and was called a city. To do honour to Madonna Veglia, by whom the favour was first demanded, it was always called Siena La Veglia. Wherefore now you may well understand all concerning the situation of the cities and bishoprics of Tuscany."

NOVEL II.

How San Miniato with divers other saints suffered martyrdom in the time of Decius the emperor, and how Constantine and all his people became Christians.



THE foregoing novel being finished, Saturnina began one of her own, telling how San Miniato was martyred at Florence in the reign of the Emperor Decius.

"In the year of Christ 252, it chanced that the Emperor Decius came to Florence, and having taken up his abode there, he held an imperial court and persecuted the Christians at his will,

wherever he might chance to find them. One day he heard tell how the blessed hermit, Miniato, was living with his company and disciples near the city, in a wood called Arisbetto Fiorentino, beyond where now his church stands. This Miniato was a son of the King of Armenia, who had left that kingdom for the faith of Christ, and, in order to do penance, had crossed the seas to Rome, and there had betaken himself to this wood, which was then very solitary, because Florence had not extended its bounds, nor were there houses beyond the Arno over against where San Giorgio now stands. There was only the bridge which was between Girone and Candagli, called the old bridge of the Fesulians; it was, moreover, the direct road for Rome and Fiesole. Thus, while the holy Miniato was doing penance in the wood, Decius caused him to be taken — so the legend runs — and offered him rich gifts, meet for a king's son, in order to induce him to deny the Christian

faith ; but he stood firm and constant, and would have none of the gifts aforesaid ; wherefore he was made to suffer divers torments, and at last Decius cut off his head at the spot where now stands the church of Santa Candida at the Porta alla Croce, a place where many friends of Christ have received the martyr's crown.

After his head was severed, the blessed Miniato, by a miracle of God, put it back on his shoulders with his own hands, and went afoot across the Arno, and climbed the hill where his church now stands. Then there was only a little oratory, called after St. Peter the Apostle, where many bodies of saints were buried ; and, when he had come hither, the holy man gave up his soul to Christ, and the Christians buried his body privily in that same place. After the Florentines became Christians they paid him there the most devout service and honour, and built him a church.

But the great church which is stand-

ing to-day, which was dedicated in the time of Bishop Aliprando, a Florentine citizen, in the year of Christ 1013, was begun and completed by the beneficence of the holy and catholic emperor Henry II. of Bavaria, and of Santa Cimiconda, his wife, who ruled in those days. Moreover, they endowed it with rich estates in Florence and the country round, for the good of their souls. When the church was finished, they transferred the body of San Miniato into a resting-place by the altar which is beneath the vault of the church, with great rejoicings by the aforesaid bishop and all the clergy and people of Florence. But afterwards this church was finished by the Florentines, and they made also the steps in the rock up the side of the hill, and directed that this work should be under the care and ward of the consuls of Calimala. It came to pass that when Decius abode in Florence that he persecuted the blessed Crisco and his disciples, Crisco being a gentleman from Germany who had come to do

penance in the wood of Mugello, where his church now stands, that is, San Cresci in Valcava, at which spot he and his followers were martyred by the officers of Decius for the faith of Christ, and in this wise many have suffered martyrdom.

The true faith of Christ was first brought to Florence from Rome by Frontinus and Paulinus, disciples of the Apostle Peter; but this was done privily, and few dared to avow themselves Christians from fear of the officers of the emperor, who were idolaters and persecuted the Christians wherever they found them, and they changed not till the times of the Emperor Constantine and Pope Sylvester. The truth is, that the city of Florence ruled itself under the guardianship of the Roman power about three hundred and fifty years after its foundation, observing the pagan laws and worshipping idols, so that the Christians could seldom show themselves openly, but remained hidden in caves and cells outside the city. Those who

dwelt in the city did not openly profess Christianity through fear of the persecution of the Roman rulers. This went on till the days of the great Constantine, the son of St. Helena, who was the first Christian emperor. He dowered the Church with the whole empire of Rome, and gave liberty to the Christians in the time of the blessed Pope Sylvester, who baptized him and made him a Christian, and cleansed him from leprosy by the power of Christ in this wise. Constantine, being afflicted with an incurable leprosy, was advised by his physicians to take a bath of the blood of innocent children; whereupon he sent commands through all the city that those women who had young children should take them at once to the palace, which was where St. John Lateran now stands, when they should receive rich gifts from the emperor. Crowds of women with young children at their necks went thither, and when they were assembled in the court, where all was prepared to

cut the throats of the children, great lamentation arose from the women as soon as they perceived what was to be done, and they began to tear their hair and beat their faces. Constantine, when he heard the sound thereof, inquired what was the cause, and they answered, ‘Sire, it is the crying of the mothers of the children whom you have had brought here to take their blood.’ Constantine considered for a moment, and then, overcome by pity, he said, ‘Please God I will never consent to do such a cruel deed for the sake of my health. I would sooner die.’ And forthwith he sent away the mothers and their children, having given them what had been promised; and so he did this compassionate deed.

So greatly was Christ pleased with Constantine’s pity, that in that same night Peter and Paul appeared in a vision, and spake thus to the emperor: ‘If you desire to be healed, send for Sylvester, the pope of the Christians, who dwells

outside Rome on Monte Soracte.' The vision having disappeared, and Constantine awakened, he sent to Soracte for Sylvester, and when he had come, spake thus to him, 'My father, I have seen this night a vision in this wise: two men, one aged, and the other with a beard, said to me, that if I wished to be healed, I should send for thee, which thing I have done.' Then Sylvester replied, 'Wouldst thou recognize these two who came to thee?' And Constantine said that he would; whereupon Sylvester sent for a small tablet on which were painted the effigies of St. Peter and St. Paul, and showed it to the emperor, who cried, 'Certes, these are the men; they were made exactly like these.' Then Sylvester began to consider whether this might not be some of God's handiwork, and said to Constantine that if he was minded to be healed, it behoved him to become a Christian with all his people, whereunto Constantine agreed. And thus it came to pass that Sylvester made him

enter naked a large vessel of water, which water he blessed ; whereupon, by a divine mystery, Constantine was healed of his leprosy, and through this sign of grace became a Christian, and built many churches in Rome in honour of Christ, and destroyed the pagan temples. He likewise confirmed the liberties of the Church, and granted all the temporalities of the empire in return for a tribute. Moreover, he went to reside at Constantinople, a city in Thrace upon the Bosphorus, which he filled with fine buildings and other ornaments. Heretofore it had been called Byzantium, but now he called it after his own name, and made it a place of great state and power, fixing his abode there, and leaving in Rome his vicars to keep the city and the empire by arms.

After Constantine, who reigned at Rome and at Constantinople more than thirty years, came his three sons. The first was called Constantine after his father, the second Constantius, and the

third Constans ; and between these three great wars and discords arose. One of these, Constantine, was a Christian, but Constantius persecuted the Christians, and was infected with a form of heresy promulgated by a certain Arius, which began at Constantinople, and was known as the Arian heresy, and through the same many errors were spread abroad in the Church of God all over the world. By their dissensions these sons of Constantine wrought great evil to the empire, and wellnigh let it go to ruin ; indeed, from this time forth it seemed always to fall back and decline, and to lose its power. Two or three emperors would reign at the same time, one ruling at Rome and another at Constantinople, one a Christian and the other an Arian persecuting the Christians and the Church all through Italy. At the time when the great Constantine became a Christian, and Sylvester was openly Pope of Rome, the faith of Christ was spread into Tuscany ; then it was carried all

over Italy, and then into all the world. In Florence they began to live in the true faith of Christ and to forswear paganism in the days of a holy bishop sent there by Pope Sylvester. In the city there was a temple dedicated to the god Mars, and the image of the god which stood therein was carried forth and placed on a tower close to the Arno; and the Florentines were careful neither to break nor injure it, nor place it in unseemly situation, for ancient tradition said that this image of Mars had been consecrated under certain starry influences which were of such nature that, should the image aforesaid be set up in base surroundings, great danger and loss and revolution would fall upon the city of Florence. And for all that the Florentines became Christians they kept many of their pagan customs for a long time, and held in great respect their ancient statue of Mars,¹ being very un-

¹ This statue was standing on a column at the foot of the Ponte Vecchio in Dante's time. It was swept

steady in the faith. The temple aforesaid was dedicated to the glory of God and of the blessed St. John the Baptist, and it was ordained that there should be celebrated therein a solemn function on the nativity of the saint, and a race run for a prize of a velvet mantle.¹

In the midst of the church the baptismal fonts were set in order in which infants are baptized on Holy Saturday, and in these fonts they blessed the baptismal water, and they blessed fire as well, which fire they commanded to be strewn about the city, as it was done in Jerusalem, and that a minister should go through every house with a lighted torch. And from this ceremony arose a certain office of dignity, which in time became vested in one of the chief families of the city, that of the Pazzi, for an ancestor of the same named Pazzo, a

away by a flood of the Arno in 1333. In Ser Giovanni's time its site was used as a fish market, and there Buondelmonte was slain. *Vide* Day VIII., Novel I.

¹ The *corsa del pallio* at Verona is alluded to by Dante, *Inferno*, xv.

man strong and tall in stature, bore a larger torch than anyone else, and was the first who took up the holy fire, all the others following his example. The church aforesaid was enlarged, after it was dedicated to Christ, in that part where now are to be found the choir and the altar of St. John the Baptist. But when the church was the temple of Mars it had neither the turret nor the great stone above, but was open at the top, like the church of Santa Maria Rotonda at Rome, so that the statue of Mars, which stood in the centre thereof, might have no covering but the sky. In after times, when Florence was built a second time, 1150 years after Christ, a turret borne upon columns was placed above, and the stone cover was made of gold. According to the report of those who have scoured the world, this church is the fairest that is or ever was, as far as the memory of man goeth.”¹

When the novel was finished Aurette

¹ “*Mio bel San Giovanni.*” — Dante, *Inferno*, xix.

said, " This story has assuredly pleased me mightily, and now I will sing you a canzonet," and he sang as follows :

No one may look to me for boon or ruth,
For one I loved hath broken faith with me,
My heart I gave to a most noble youth,
And deemed he loved me well and faithfully ;
In loyal faith I gave my heart and soul,
And now I go forsaken and alone.
She is forsooth a simpleton and fool,
Who trusts the word and troth of anyone.
Into my soul a conqueror he came,
And to his beauty I became the slave.
My heart was melted in the rapturous flame ;
Wherefore to him my maidenhead I gave.
Now he hath fled, after this cruel geste,
And none may know the grief that rends my breast.

Ye ladies who are sworn in Love's sweet band,
I bid you all take lesson from my woe.
Nathless no other one shall hold my hand,
Save him who ruthless from my arms did go ;
But should I see him to my side returning,
I'd say a woman must be fool and blind,
However fierce the fires of love were burning,
To trust her welfare to his fickle mind.
Go now, my song, go forth and tell my pain
To all who piteous are for those who mourn ;

Tell them the love I gave and give again
Hath failed me, and hath left me all forlorn.
But if I might in his dear arms have slept,
My faith with him I ever would have kept.

When the canzonet was finished the lovers brought to an end for that day their pleasant interview, and, taking each other by the hand, bade farewell and joyfully departed.

The Eighteenth Day.



The Eighteenth Day.

NOVEL I.

Concerning certain kings of Italy, and what
deeds they wrought.

AS soon as the two lovers had returned to the convent parlour on the eighteenth day, Saturnina began her novel in these words :

“As I have said already, the imperial crown of Rome remained with the rulers of France for about a hundred years, during which time seven French emperors ruled, that is to say, from Charles the Great to Arnolfo, who was the last of the Franks. By reason of the prevailing discord the power of France and of Germany as well was brought to

naught, and these kingdoms were helpless to aid the Church and the Roman people against the warlike Lombards. On this account it was ordained that the imperial power and dignity should be taken away from the French, and it was therefore transferred to the Italians by decree, the first Italian emperor being Louis, the son of the King of Apulia, and sprung on his mother's side from that Louis who was the second of the Frankish emperors. He was crowned in the year of Christ 901,¹ and reigned six years. He warred against Berengar, who then held sway in Italy, and drove him out; but he was afterwards taken prisoner at Verona and blinded, whereupon Berengar was restored to power and made emperor in Italy. Berengar reigned four years, and was a skilful warrior, fighting many battles against the Romans; and in his days a certain Conrad of Saxony was King of the Ro-

¹ He was crowned in 899. But in this story Ser Giovanni's chronology becomes chaotic.

mans in Germany, and besides this ruler of the Franks ; so that one of these reigned in Italy and the other in Germany. In these days the Saracens invaded Italy, devastating Apulia and Calabria, scattering themselves abroad and ravaging divers regions up to the walls of Rome, but, having been repulsed by the Romans, they retired into Apulia.

After Conrad his son Henry, Duke of Saxony, ruled Germany, and this Henry was father of Otho I., the first emperor in Germany ; and he was overlord of Italy, and was consecrated by the Pope after Berengar I., who had ruled as emperor in Italy. Berengar II. reigned for eight years, what time Pope John X. of Tosigliano and his brother the Marquis Alberico marched into Apulia against the Saracens, whom they met in battle by the river Garigliano, and happily overcame them, and rescued Apulia from them. But on returning to Rome strife arose between the pope

and the marquis, who was driven out of the city, and, having fled to Hungary, he spitefully brought into Italy a vast horde of Hungarians, who laid waste almost all Tuscany and the Roman states, killing men and women and carrying off treasure. But the Romans drove them out at last, and afterwards they invaded Hungary every year, warring against the people. King Lothaire reigned about seven years, and great strife arose in Italy during his time, for the city of Genoa was destroyed by the Saracens from Africa in the year of Christ 932, the people being slain and the treasure carried away. The year before this happened, a fountain which flowed with blood sprang forth in the city, which was a portent of the ruin which befell. After Lothaire Berengar III. and Albert his son reigned in Italy for eleven years. These were Romans, and their sway was harsh, for they laid in hold Alvenda, the widow of the dead Lothaire, in order that she should not marry some ruler who might

take from them the empire ; wherefore Otho, King of Germany, at the prayer of the pope and the Church, on account of the strife between Berengar and the Romans and of his tyranny, marched into Italy with a great force, and, having driven out Berengar, he took the empress aforesaid out of prison and married her at Pavia. Otho forgave Berengar, and gave him the lordship of Lombardy, except the Mark of Treviso, Verona, and Aquileia, and then, having returned to Germany, he overthrew the Hungarians in divers battles and reduced them under his sway.

But while he tarried in Germany the Albert aforesaid, son of Berengar, supported by a following of Roman nobles, raised his son Ottaviano to the papacy, by high-handed power, under the title of John XI., and this pope proved to be a man of evil life, keeping women publicly, and hunting and fowling as if he had been a layman, and working even greater iniquities than these. Where-

fore the cardinals and clergy of Rome, and divers of the Italian nobles, moved by the shame of the pope's carriage as a churchman, and by the evil doings of Berengar in Lombardy, sent ambassadors privily to Otho, King of Germany, begging him to return to Italy to call the pope to account, and to set right the government, which Berengar and Albert were bringing to ruin. Otho entered Lombardy with a vast army, and having captured Berengar sent him a prisoner to Bavaria, where he brought his life to a miserable end. Albert fled the country, and Pope John was thrust out of the papacy, this being the end of the rule of Berengar and Albert his son in Italy, which rule had lasted fifty-four years under six emperors, after the French were made to quit. And henceforth no emperor ruled in Italy, and the empire returned to Germany in the year of Christ 955. In these days the Church was sorely vexed, for sometimes there would be one pope, sometimes two, and

sometimes three, one chasing out another and either slaying him or putting out his eyes, according to his superior strength, or the support of the reigning emperor, or of the powerful nobles of Rome, or of the various rulers of Italy. In any case the Church underwent long tribulation.

It came to pass that Otho, King of Germany, having deposed Pope John for his wicked deeds, caused Pope Leo VIII. to be chosen, and a decree to be made that henceforth no pope should be elected without the assent of the emperor. Then Otho was elected emperor and consecrated by Pope Leo in the year of Christ 955, granting rich endowment to the Church. This Otho was of the Saxon house; he reigned as emperor twelve years, doing many and great things for the exaltation of the Church and giving peace to all Italy, and this done he returned to Germany with his wife Alventa, who bore him a son whom he called by his own name, and this prince

became Otho II. After he had gone back to Germany Pope Leo was deposed by the evil-disposed Romans, who put in his place Pope Benedict V. ; and Otho, having heard report of this, marched from Germany with a great host, with which he besieged Rome. In the end he captured Pope Benedict, and sent him a prisoner to Germany, where he died in wretchedness. He restored Pope Leo and gave peace to all Italy, and hereby raised many of his barons to great wealth and power, amongst whom were the Counts Guidi, the first of whom was named Guido, and him the emperor made count palatine and gave him the county of Modigliana in Romagna, where the Guidi lived as lords of all Romagna till they were expelled by reason of their ill deeds, save one youth, Guido Besague, so called because all his kinsfolk died a bloody death,¹ who was made lord of Casentino by the Emperor Otho. He it was who took to wife at

¹ Boccaccio speaks of him as Guido Beisangue.

Florence the countess Gualdrada,¹ daughter of Belincone Berti di Ravignano, an honourable citizen. And it likewise happened that Otho I., through his love for Florence, gave thereto all the country within a circuit of six miles; and when he went back to Germany, divers of his barons became Florentine citizens, amongst whom were that Hubert from whom afterwards sprang the house of the Uberti, and Lambert from whom the Lamberti are descended. After the death of Otho I., Otho II., his son, was made emperor, and he reigned fifteen years. Pope John XIII.,² who had crowned Otho II., was seized by the prefect Peter and thrown into the castle of St. Angelo, but Otho restored him to the papacy, and punished with a cruel death many of the Romans who had been concerned in this deed. In this

¹ Dante, *Inferno*, xvi. The father of Gualdrada, Belincone Berti, is mentioned in *Paradiso*, xv., and Villani speaks of him as one of the best and most honoured gentlemen of Florence.

² Orig., "*terzo*."

reign the Saracens seized Calabria, and the emperor marched against them with a great army of Romans, Germans, Lombards, Tuscans, and Apulians, but through ill-conduct, and the flight of the Romans and the men of Beneventum, Otho was defeated, and great hurt was done to the Christian cause. He himself was taken by Greek pirates, but he induced them by craft to take him to Sicily, where he was recognized and contrived to escape from his captors. He next laid siege to Beneventum, which he took and destroyed, and carried to Rome the body of St. Bartholomew, with the intention of taking the same into Saxony, but he died in Rome, and soon after his son, Otho III., was elected and crowned by Pope Gregory V., in the year of Christ 979. He reigned nineteen years, and, having restored peace to Italy, he returned into Germany. Crescentius, consul of Rome, drove out Pope Gregory, and put in his place a very learned Greek, who was Bishop of Piacenza. When

Otho heard this, he marched from Germany with a great army, and, having entered Rome, he laid hands upon Crescentius, whom he beheaded, and upon the pope whom Crescentius had set up under the name of John XVI. He cut off the pope's hands, and tore out his eyes, and restored Pope Gregory. Then, having left Rome and all Italy in peace, he returned to Germany, where he made a good end.

There had come from the parts beyond Brandenburg a certain Marquis Hugh, who remained in Florence as the vicar imperial, and, because the situation of the city pleased him greatly, he sent for his wife to join him there. It came to pass that, by God's will, he went hunting in the region of Buonsollazzo, and while in the woods he wandered away from his people, and seemed to see before him in a vision a workshop, wherein were working divers men, deformed and strange to look upon. He saw that these were putting certain others

to the torture of the scourge, and, having inquired as to what this might be, he was told that those under torment were damned souls, and moreover that the soul of the Marquis Hugh was damned to a similar fate on account of his unclean life, unless he should repent and turn from his evil ways. Stricken with fear he commended himself to the Virgin, and, the vision having vanished, his soul was so smitten with remorse that on his return to Florence he sold all his goods, and his wife's as well, and founded seven abbeys with the price thereof. The first was Santa Maria in Florence; the second, Buonsollazzo, where he beheld the vision; the third, Arezzo; the fourth, Poggibonsi; the fifth, Verucula di Pisa; the sixth, Città di Castello, and the seventh, Settimo. To all these he gave rich endowment, and with his wife he lived a life of holiness, begetting no children, and when he died he was buried in the abbey at Florence.

On the death of Otho III. it seemed

good to the pope and cardinals and nobles of Rome that the imperial power should be conferred by the choice of the Germans, seeing that they were on the spot and were the bulwark of the Christian cause. This having been confirmed by the Church was held worthy of approval, and seven electors of the empire were nominated by decree, and to these alone was given the power of electing the emperor. The first was the Bishop of Mainz, the chancellor of the empire; the second, the Archbishop of Trier, the chancellor in Gaul; the third, the Archbishop of Cologne; the fourth, the Marquis of Brandenburg, the chamberlain; the fifth, the Duke of Saxony, who carried the sword of empire; the sixth was the Count Palatine of the Rhine, and the seventh, the King of Bohemia, without whose voice no election was valid. Now I am minded to tell you of all the emperors who have lived from that time till now, and how long they reigned, and briefly to com-

pare one with another. After Otho III. died, the electors chose Henry I., Duke of Bavaria. He was of the blood of Charles the Great, and was elected in the year of Christ 1000. He reigned twelve years, and played a bold part in all fighting of the time, and converted to the faith of Christ, King Stephen of Hungary and all his people, giving him his sister to wife. After Henry's death Conrad I. was chosen as emperor, and consecrated by Benedict VIII., in the year of Christ 1015. He was Duke of Swabia, and reigned twenty years in peace, being a just man, and after him came Henry II.,¹ who is said to have been his son, but he was really son-in-law of Conrad, and son of Count Leopold, the Palatine of Bavaria, nephew of Henry I. This Henry was elected in the year of Christ 1040, and reigned seventeen years, having been crowned

¹ This is the emperor who is said to have founded San Miniato at Florence, *vide* preceding novel. The dates are quite different in the two stories.

by Pope Clement II. This emperor raised the pope aforesaid to the papacy by force, and after his death Henry III., the son of the afore-mentioned Henry of Bavaria, became emperor in the year of Christ 1055, and reigned twelve years.

In this emperor's reign divers strange things came to pass in the world, great famines and pestilences; and this Henry III. made Victor, a German, pope by force, and was in all things the foe of the Church. After him was elected his son, Henry IV., in the year 1107, who reigned fifteen years, and he was the enemy of the Church, and the last emperor of the Bavarian house. After him came Frederic Barbarossa, of the house of Swabia, who was crowned at Rome by Pope Adrian IV. in the year of Christ 1154, and reigned thirty-seven years. He was generous and noble-minded and fortunate in his enterprise; and during his lifetime his son, Henry, was elected King of the Romans and was crowned by Pope Celestine in the

year 1192, bringing to pass divers worthy deeds in his time. On the death of Henry great discords arose amongst the electors, and one part thereof elected Philip, Duke of Swabia, Henry's brother, and the other, Otho, Duke of Saxony, and, had it not been for the favour shown by the pope to Otho, Philip would have been elected. Thus he lost the empire because he was the brother of Henry, who had vexed the Church, and Otho was crowned King of the Romans in the year of Christ 1203. This Otho was very wicked, and, having been pronounced an enemy of the Church, was deposed by a general council, and the Church ordered the electors to choose as King of the Romans the young Frederic, King of Sicily, who was then in Germany, instead of Otho. This Otho, having sailed over seas to Damietta, died there; whereupon Frederic repaired to Rome and was crowned King of the Romans by Pope Honorius III. in the year 1220. Now, as he proved an en-

emy of the Church, he was deposed from his title, and the pope sent word to the electors to elect another King of the Romans; whereupon they chose William, Earl of Ireland, a gallant prince who waged long wars with the son of Frederic; but when he died the empire remained long time vacant, and at last the electors chose two emperors. Three of them chose Alfonso of Spain, and the others declared for Richard, Earl of Cornwall, the brother of the King of England, but the pope favoured Alfonzo because he had come with his army to oppose the pretensions of Manfred.

Next King Rudolf of Germany was made King of the Romans; but he went not to Rome to receive the pope's blessing, but spent his time over his rule at home, caring not to interfere in Italian affairs. He died in the year 1291, and in his place the electors chose Adolf, Count of Nassau, a German, but he did not live to enjoy the dignity of emperor, for he was slain in battle by

Albert, Duke of Austria, son of Rudolf, in the year of Christ 1299. Albert, having overthrown Adolf, caused himself to be chosen King of the Romans, and to be confirmed by Pope Boniface; and in the year 1208, after King Albert's death, the electors were once more in conflict over the choice of an emperor. The King of France, now that the empire was vacant, deemed that his plans and intentions might be brought to pass with little trouble, on account of a promise which Pope Clement had secretly made when the king aforesaid had helped him to the papacy; so, having assembled his privy council and Charles of Valois, his brother, he laid bare his plans and the desire he had so long felt to procure the election of Charles as King of the Romans. When he had placed the whole issue before them, he asked for their advice; whereupon all his council encouraged him to attempt this enterprise, and advised him to employ over the same all his own resources.

and those of the crown and the kingdom to boot, in order to accomplish the same, both for the honour of Messer Charles Valois, who was well worthy thereof, and in order that the imperial dignity might be restored to the French. When the king and Messer Charles were informed of the good will and support of their councillors, they rejoiced greatly, and it was settled that the king and Messer Charles, with a great force of barons and knights, should repair to the pope's court at Avignon before the Germans should hold another election, and show by word and deed that their coming was the result of the decree which had been issued against the memory of Pope Boniface, and demand of the pope the fulfilment of his secret promise, to wit, the election and confirmation of Charles of Valois as emperor. To a proposition backed by such force as this, none of the cardinals would refuse to consent.

Thus he gave command to all his

barons and knights to get them in order, forasmuch as he was minded to go visit the pope at Avignon, and he issued like orders to the Seneschal of Provence; wherefore his host numbered more than six thousand knights. But, seeing it was God's pleasure that the Church should not be made subject to the house of France, news of this movement was brought secretly to the pope; whereupon he, fearing the approach of the king and his host, and recalling the promise he had made — which in sooth was mightily hurtful to the liberties of the Church — took counsel privily with the Cardinal of Prato, and told him how he was wroth with the King of France by reason of his excessive demands. The cardinal made answer, 'Holy Father, there is but one remedy for this; to wit, that, before the King of France shall prefer his demand, you send secret instructions to the German princes and command them forthwith to elect an emperor.' The pope was much pleased

with this advice, and said, 'Whom shall we send as envoy to bid the electors choose an emperor according to our will, and whom shall we suggest as emperor?' Then the cardinal, who was a far-seeing man and anxious, not so much for the liberties of the Church, as for his own interests and for the revival of the Ghibelline cause in Italy, said, 'I deem the Count of Luxembourg is at this time the best man in all Germany; the most loyal and honest, and the best Catholic to boot, and I doubt not if he should be chosen emperor that he will prove obedient to the Church and one from whom great things may be expected.' These words met the pope's approval on account of the good name which the count bore, and he said, 'But how can we bring about this election by sending letters under our private seal about which the college shall know nothing.' Then the cardinal replied, 'Write to him, and to all the electors, letters under your secret seal, and I will write

likewise to them, setting forth more fully what is your will, which letter I will send by a servant of mine,' and it was done as the cardinal advised.


By God's will, when the messengers arrived in Germany and the letters were opened, the electors at once made choice of Henry of Luxembourg as King of the Romans, which election came about through the busy working of the Cardinal of Prato, who had written in this wise: 'See that you agree to elect this prince; if you fail in this the election will end in the transfer of the empire to the French.' After the election the tidings thereof were carried to France, and to the papal court; whereupon the King of France saw that he had been duped, and let go his friendship for the pope. In the same year, after the election of Henry of Luxembourg, he was consecrated emperor by the pope, and he proved to be a wise prince, skilful and courteous, and steady in warfare; moreover, he was crowned with his sword in

his hand, and he laid siege to many places in Tuscany, attacking Florence with especial vigour, and setting his camp at San Salvi and at San Cassano. He was a great foe to King Robert, and after working many great deeds in Tuscany he marched to Pisa in order to return to his kingdom, but he died at Buonconvento, which is twelve miles from Siena, in the year of Christ 1313, on St. Bartholomew's day. After the death of Henry great strife arose in Germany by reason of the wars between the Dukes of Austria and Bavaria, both of whom were elected Kings of the Romans. Their forces were set one against the other for some time on the banks of the Rhine, and with them, on one side or the other, were assembled almost all the chivalry of Germany; but in the end they struck camp without fighting, because the Duke of Bavaria could not support the charges of the campaign. Shortly afterwards he worsted in the field the Duke of Austria, and, having

been elected King of the Romans, he went to Italy, and was crowned emperor at Rome, taking the title of 'the Bavarian.' After him came Charles IV., King of Bohemia, who as everyone knows has been deposed. So now you have heard of all those elected, and all those who came to receive the benediction as emperors after the empire passed to the Germans. And indeed the first of these was John of Bohemia, but he did not receive the blessing aforesaid."

NOVEL II.

Of the lineage of the Countess Matilda,¹ her riches, the buildings she erected, and her marriage and death.

 ATURNINA having finished her novel, Aurette began and said, "I will now tell you of a lady of great worth, who was called the Countess Matilda," and thus he began :

¹ This is mythical. The true version is to be found

“The mother of the Countess Matilda was the daughter of the Emperor of Constantinople, who had at his court a certain Italian gentleman of gracious manners and high birth, skilled in arms and kindly and courteous to all. This gentleman began to have great regard for the daughter of the emperor, and finally wedded her in matrimony. Then, having taken certain jewels and precious stones and all the money they could lay hands on, they withdrew privily from Constantinople and landed in Italy, and next betook themselves to the bishopric of Reggio in Lombardy. From this union the great Countess Matilda was born, and the father of the lady, the Emperor of Constantinople, having no other children, searched far and nigh for her before he could find her, and, when the searchers found her, they told her that it behoved her to return forthwith, and they besought her earnestly to con-

in the paper on *Canossa* in Symonds' "*Sketches and Studies in Italy*."

sent, saying that her father was minded to marry her to some great prince. But to this she replied, ‘ This is he whom I desire beyond all other, and I can on no account leave him. Should he die I would never wed another man.’

When these words were reported to the emperor he sent straightway letters confirming the marriage; he sent also untold money, bidding them buy therewith towns and villages at any price, and erect new buildings, which was duly done. The lady built an impregnable fortress which she called Canossa, and here afterwards the Countess Matilda erected a monastery and endowed it. She built afterwards many other religious houses and many bridges over the rivers of Lombardy, and in Garfagnana; in the bishopric of Modena she held great possessions, and in the Bolognese, Arzelata and Medicina, large and spacious towns, and all these were part of her patrimony. She had many castles in Tuscany, where divers nobles became

her vassals, and she built numerous churches and cathedrals, and endowed the same. The Countess Matilda, being heiress of all this, resolved to marry, and, having heard reports of the fame and goodness and excellent parts of the Duke of Swabia, who was called Guelf, she sent a solemn embassy with lawful powers to him in order that the parties, as it happened that the principals would not be present, might confirm a treaty of marriage between herself and him, that they might ratify the treaty and name the place where the ring should be given and the nuptials celebrated: and the place they fixed upon was the noble castle of the Counts of Cinesi, which castle is now destroyed. When Duke Guelf of Swabia came to the castle aforesaid, the Countess Matilda went to meet him with a great following of knights, and afterwards the nuptials were celebrated with merriment and jocund feasting. But sadness full soon followed this rejoicing through lack of offspring,

which in sooth is declared to be the special purpose of marriage, forasmuch as Guelf was not able to have carnal knowledge of his wife, or of any other woman, through the coldness of his nature, or through some other impediment. And Guelf, wishing to defend himself from this disgrace, declared to his wife that the evil had come upon him through witchcraft, practised against him by some who were envious of his happy lot. But the Countess Matilda, full of faith in God and in all truthful men, understanding naught as to these malefic arts, feeling herself neglected, and full of distrust as to her husband, gave orders that the furniture and couches and raiment and all other things should straightway be cleared out of her bed-chamber, and a bare table set forth instead. Then, having called for her husband, she stripped herself naked of all her clothes, and let down her hair, and said, 'There can be no witchcraft here; wherefore come and do your duty as a husband.'



But when he failed therein the countess said, 'Thou hast schemed to work imposture on my high estate, but for the sake of my honour I will pardon thee; but I bid thee depart without delay and return to thine own place. If thou shouldst fail to do my command thou wilt assuredly stand in peril of thy life.' He, overcome with fear and confessing the truth, made haste to return to Swabia, and the countess, distrustful as to the burdens of matrimony and holding her peace, led henceforth a life of chastity, giving her mind to pious things, that is to say, she built many churches and hospitals. This Countess Matilda made a will offering the whole of her patrimony on the altar of St. Peter, and appointing the Church of Rome her heir. Shortly afterwards she died at peace with God, and was buried in the church which she had built and endowed so magnificently. She died in the year of Christ 1114, and has ever been held to be the most potent and worthy lady of her time."

When Saturnina had brought her novel to an end, she sang in very pleasing fashion the song which follows :

What graceful moods these ladies manifest
Who fain would shine more lovely than the rest.

Such gracious signs they make with nod and beck
To win their lover's glance as they go by.
Of what they spend in gauds they nothing reck,
So they may seem sunk in Love's ecstasy.
And these are they who catch the roving eye,
For that so nimble is each glance and geste.

A mantle French, a cloak of country size,
Girt at the waist as men are wont to go ;
Broidered with stitches long in German wise,
All clean and neat like ermine white as snow.
At dames like these Love draws his choicest bow,
Whose faces are with star-like beauty blest.

Masks wear they 'neath their hoods, and mantles
short,
For ladies meet who ride with horse and
hound ;
And 'cross their bosoms handkerchiefs are brought,
And lovely breasts, in English fashion bound.
The gayest there, I wis, her freshness found,
Because she was in that sweet band imprest.

Now go, my song, to that flower-blessed city,
Where fair and loving ladies chiefly dwell :
Say why, and say to whom, I write my ditty :
To widows, damsels, married dames, as well ;
That in their present guise they far excel
The beauty wherewith they have heretofore been
drest.

. After the canzonet had been sung, the
lovers brought their conversation to an
end for that day, and each one departed
glad at heart.



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